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THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Principal RAMA DEVA, B.A., M.R.A.S.

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...azine which is to be conducted "on broad and catholic lines and in a ...ce and fearless regard for truth," to the notice of all who are interested ... literature but in the regeneration of the country. *The Indian Spectator.* ... afford interesting reading and its con ributors are men who may ... *ustan Review*,

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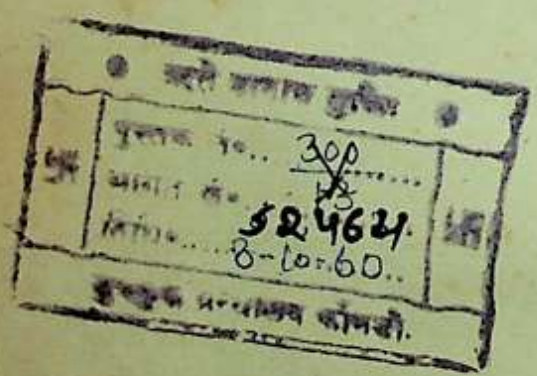

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

VOL. XIII, } PHALGUN 1976, FEBRUARY 1920. { No. 3.

SWAMI DAYANANDA SARASWATI.

An appreciation of his life and work.

By Mr. C. F. Andrews.

I consider that this request which has been made to me, who am a Christian, to write my impressions of the great Rishi, Swami Dayananda Saraswati, is due to the fact that we are coming more and more to recognise in India that the pure religious heart of man is united, even while sects and creeds still keep man far asunder. It is in that spirit of unity that I write what I am going to say. I wish to speak only of those things that unite. I wish to show how I, who am a Christain, can truly love and revere Swami Dayananda Saraswati, who was a Hindu.

I have always put in the first place, among the things that I reverence in Swami Dayananda's character, his manly adherence to the truth as it came home to his own conscience. This is seen in his early boyhood when he refused any longer to believe in idolatry when once he had seen the way in which the food offered to the idol was

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consumed by the mice in the temple. It was a marvellous thing, in a boy so young, that he was able to treat himself so completely away from the religious fetters which had bound him. This fearless search for the truth appears to me to have been the great sustaining power in his life and the secret of his virile personality. Nothing except this could have enabled him to pass through the terrible sufferings which he endured.

The second thing, that endears Swami Dayananda to me, is his manly courage. He literally did not seem to know what fear was! When danger was at its height, he was most joyful and calm. Again and again, he went forward to almost certain death, while he spoke out the truth that was in him; he never shrank back for one moment. The call of danger evoked the noblest elements in his nature; and he was never so great as when he was in the presence of death itself. This moral courage is sorley a thing to reverence and love, and I pay him my homage for it.

The third thing, that makes Swami Dayananda's name a household word in India is his intense and burning patriotism. His whole life was not out in the service of his country. Everything that men hold dear,—wife, home, children, wealth,—all these were laid down at the feet of the Motherland. I, who am a foreigner and an Englishman, love him and revere him for his patriotism. I love England, my own country with devotion, and I rejoice to note how Swami Dayananda loved India,—the country of his birth.

The fourth thing, that I could mention; is that the Swami was a great reformer. He was not content to sit in idleness and to leave things, alone, in a selfish hope to attain to God apart from his fellowmen. He, on the contrary put the whole of his spirit force into reform. Starting from religious reform, he went on fromreligious reform to

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social reform. Here, on the practical side, the religion which he established took root in the Panjab; and it would be difficult to overestimate the immense social uplift which has been brought about by Swami Dayananda's great reforming impulse.

One of the tenderest memories that I have ever had, in India, has been that of days spent many years ago at the Gurukula at Kangri, Hardwar. Again and again I have recalled to mind the memory of those days, and the joy of being allowed some fellowship in a work so noble and so pure as that which Mahatma Munshi Ram,—now Swami Shraddhananda built up on the banks of the Ganges during those years when his whole life was given to this Gurukula alone. The peace and the happiness of those days can never be forgotten. And when I write about Swami Dayananda Saraswati it is natural for me to bring them back to my mind; because the Gurukla itself is directly and immediately the inspiration of the founder of the Arya Samaj, Swami Dayananda Saraswati, whose disciple Mahatma Munshi Ram was.

It has never been my own habit, when writing articles of appreciation, merely to give words of praise and esteem without anything in the form of advice or warning at the same time. For praise alone may result in weakness, not in strength. It may create kindly feelings but not reach as far as truth itself. I would like therefore, in conclusion, to speak of something in this letter which has been often in my mind specially since I have come back to the Punjab during these days of suffering and trial and have seen the work which Swami Dayananda Saraswati founded.

There appears to me to be a danger, in these perilous days of hurry and change on the one hand, and of rapid money-making and worldly success on the other, that

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the peace and calm and joy which comes from religious meditation may be neglected and lost sight of in the stress of worldly activity. I would be the last to underestimate the need of action. An active life is good for a man and it is only by action that many wrongs can be righted. But, side by side with action (which has a special attraction to the Panjabis) I would wish to see a deeper religious spirit of peace and inward joy and meditation and devotion to God. To many in the Punjab this inner life of the soul is far more difficult than the active life of the body. But the just Rishi, Swami Dayananda Saraswati, who founded the Arya Samaj combined both these sides of character in his own person. He spent years in solitary meditation: he spent years in active work for the welfare of mankind. He did not neglect either the one, or the other. And I would earnestly wish that his followers might follow him in this.

On the banks of the Ganges at the Gurukula at Kangri, near Hardwar, I found that religious peace,—that inner peace which is so very deeply needed in this world of war and strife. It is because I found this peace there (as I have found it since at Shantinaketan in Bengal) that when I come back to the Punjab again my heart at once longs to go back to that Gurukula at Hardwar, to drink once more of that peace. And so it comes to pass that whenever I cannot go back there, it is a pain to me; and I am feeling that pain now in the midst of this present daily work with all its restless activity.

This, then, is my one wish for the Arya Samaj,—that the deep religious peace which I found there on the banks of the ganges at the Kangri Gurukula, near Hardwar, may spread over the whole Arya Samaj movement, and that every new Gurukula, every new Vidyalaya, every new College, every new orphanage, every new social institution which is founded by the Arya Samaj in the memory of the

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great Rishi Swami Dayananda Saraswati, may be filled with this spirit of peace.

The Panjab has gone through terrible days and the Arya Samaj, along with other bodies, has been called upon to pass through the fiery trial of suffering. It has come out of the fiery ordeal purified and refined, and one of the greatest blessings of that time of suffering has been to draw the members of the Arya Samaj nearer in spirit to those of their fellow-countrymen who belong to other religions. Indians of different creeds—Hindus, Musalmans, Sikhs, Christians,—have learnt sympathy as they have never done before. If only, after all this suffering, the peace, which comes from God and is His gift, can be spread among all Indians of all creeds in this sorrow-stricken land, then all the sorrow and the anguish will not have been in vain. But if after this fiery suffering, we go back once more to bitterness and party strife, then what we have suffered will have been all to no purpose.

I would ask, with deep humility and tenderness, and also with full knowledge of my own failure and unworthiness,—I would ask the members of the Arya Samaj to bear in mind my message on their Annivesary Day and to carry out its meaning in the spirit of the great Rishi whom we all honour.

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THE ARYA SAMAJ AND PUBLIC LIFE IN THE PUNJAB.

[*By Kalinath Ray, Editor the "Tribune" Lahore.*]

Although ever since I was a boy, certainly for the last twenty years, I have striven as best I could to keep in touch with all great contemporary movements making for the advancement of my people to virile and self-respecting nationhood, I confess I had no adequate idea of the place of the Arya Samaj in the public life of the Punjab until I came to this province now a little over six years ago. What I have seen in these six years has literally been a revelation to me. It has convinced me that public life in the Punjab and the Arya Samaj are largely convertible terms, that to think of the former without the latter is almost an impossibility. To say that the Arya Samaj has left its ineffaceable mark on every walk of national life in the Punjab, on every service, on every profession, whether learned or ordinary, on industries, trade and agriculture, on letters, art and culture, is to utter a truism. It would be equally true to say that in almost all these spheres many, if not always the majority, of the places, certainly the more prominent places, are occupied by devoted adherents of the Arya Samaj. I hope none of my Arya friends will misunderstand me when I say that the same worthy and honourable place is held by members of the Arya Samaj even in the ranks of political "agitation". I know as much as anybody else, and more than many, that the Arya Samaj is in no sense a political body, that it is a purely social and religious organisation like the Brahmo Samaj, for instance. But the Arya Samaj, equally like the Brahmo Samaj, would be false to itself, its undying creed of universal and all-sided freedom, if many of its members did not in their individual capacity take a keen and prominent interest in the political movements of the day,

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and I do no injustice to any one when I say that in the present stage of transition from bureaucratic government to self-government it is impossible for large numbers of men belonging to a particular community to take a keen, lively or prominent interest in political movements without some of them being dubbed agitators by their opponents and perhaps finding themselves in trouble on that account.

The direct contribution of such a body as the Arya Samaj to national life or to life human is however, only a small part of its total contribution. The indirect but nonetheless perceptible influence of the Arya Samaj is co-extensive with the whole life of the modern Punjab. It was the first among all modern movements on this side of India to raise the cry of national self-help. The cult of "Back to the Vedas", at once the gospel of reform and purfication and of conservation, with which the illustrious founder of the Samaj turned back, as if by the waving of a magician's wand, the on-coming waves of de-Hinduisation, if it had one appeal to, and one meaning in the ears of Hindus, had an equally profound appeal and an even vaster meaning in the ears of the whole people of the Province, and ultimately of the country. As was probably to be expected, the Swami was mistaken both by large numbers of his own countrymen and by a good many officials. One thought that he was anti-Mahomedan and anti-Christian; the other thought, if they did not always openly say, that he was anti-British and anti-Government. As a matter of fact he was neither. He was, first and foremost, a profound believer in the Vedas and second and last a profound believer in national self-help, national self-respect, and national self-realisation. And to this day the Samaj founded by him and all the great institutions started under its auspices are true to this dual, this immortal creed.

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This brings me to pay my humble tribute to another aspect of the work of the Arya Samaj, which is closely allied to the gospel of national self-help, its marvellous organisation. In the whole of India there are no three educational institutions which, individually and collectively, can excel the D.A.-V. College of Lahore, the Gurukula at Kangri, and the Kanyamahavidyala at Jullunder, either in their direct contribution to the cause of national education or in their indirect contribution to national life, and all three institutions owe their existence to and are under the control and management of Aryas. Then look at the number of smaller institutions scattered all over the Province and of orphanages and other similar philanthropic bodies and at the frequent organisations for famine relief and relief of distress caused by such destructive agencies of nature as flood and earth quake and at the steady and systematic effort made by members of the Samaj to elevate the lot and ameliorate the condition of what are called the lower orders of Hindu society.

I know of no other social or religious body in any part of the country that has a prouder record in all these respects. When I think of all this, I forget for the moment that I am not professedly a member the Samaj myself—the only temple in which I worship being the temple of nationalism and I acclaim the immortal founder of the Samaj as one of the greatest of Indian nation-builders.

—o—

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THE VISION OF SINDHUDESHA.

By Principal T. L. Vaswani.

I

Renaissance always implies the awakening of a new mind, a new conscience, and a new emotion of the Ideal, it implies a new Culture and a new Faith ; and I have often felt that we need a new Culture for young Sind, and a new faith in the future of this ancient Land. But this demands a recovery of the past ; for the 'new' is not 'alien' from the past; and we must not let the younger generation become mentally and socially Anglicised ; to imitate is to be servile; it is to copy the worst elements of the original : and the message for the modern young man is

"Be Thy Self."

Sind must walk on her own feet and speak her own mind. Know thy self, said the ancient Teacher ; do we of Sind know ourselves ? And can we, without self-knowledge, realise the possibilities of our life ? To know ourselves we must know our Past, our history, our traditions, our aspirations and ideals, our achievements and failures. But where, the critics ask, where is the history of Sind ? Where are the chronicles of the Past ? Sind is *her own history;* not as a form of literature yet, but as reflected in our life our history may well be studied in ballads, in the *kafis* and *gazals* of wandering singers, in the stories of peasants, in the traditions which have not all been lost. Recover the traditions, I say to young men ; take up

The Torch Of Tradition.

dropped by the hands of our elders, and pass it on to the coming generation. The help of young men is needed to recover the past; travel in different parts of the Province is needed; collection of facts is needed; above

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all is needed an *Interpretation* of facts in terms of the National Ideal. For there is much in the books written by foreigners which we must reject, much which they emphasize but which has little value for us, who would emphasize the nationalising forces in the Province and think more of the

Unities of Moslems And Hindus,

more of the things which bring them close together as children of a common soil than of the little quarrels which kept them apart, one from the other, in the dark period of our history. For never let it be forgotten that there was a time, not so distant, when Hindus and Moslems dwelt together as comrades; they were neighbours, living in the same street and in mutual faith and confidence; the Hindu father often asked a Moslem to look after his family in his absence; Hindus served faithfully the Moslem rulers and Moslem servants often guarded the Hindu homes; Moslem marriages were attended by Hindus who received *kutcha seedha*, uncooked rice and unbaked flour, from their Moslem brethren on the occasion of marriages; the great Moslem festival of the Mohurrum was honoured by Hindus too; they covered the *tabut* with their kerchiefs and gave syrup to Moslems to drink, and some even took the new-born babes to the *tabut* to be blessed; some of the Saints were honoured alike by Hindus and Moslems, though under different names; Lal Shahbaz and Raja Vir were and still are worshipped by both the Hindu and Mussalman and at their shrines both drank water from the same jars. In places remote from the influences of city-life you still will find the muslim haris affectionately attached to the Hindu Zamindars; the Hindu-Muslim unity is a fact in village, and has been sundered only in cities under alien influences. None can interpret aright the history of Sind

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who will ignore or minimise the fundamental comradeship of the Hindu and Mussalman.

It is necessary to note that the materials you collect concerning the history and traditions of Sind must fall under 4 different headings ; for no social survey of Sind is adequate which fails to take note of 4 civic orders. The first is the type of the

Politicals ;

and in this connection you may collect facts concerning the Rajputs and the Meers, their conflicts and co-operation, their wars, their laws, their administration, their civil life. Which of them were the true guardians, and which the tyrants of the people ? What was their attitude to the cultural life of Sind ? Some of the Meers, as you may know, were as fond of poetry as others of shikar. Then there is the second type ; we may call it the

Intellectuals.

Man is not all a fighting or a political animal ; and, in this class of Intellectuals, are included teachers, philosophers, doctors, men of science and education, and it is necessary to collect facts which may give an idea of the pathshalas, muktabs, educational organisations in the pre-British period of our history; Sind had several educational institutions ; and some of her physicians and students of astronomy were well-known abroad.

Then there is the third civic type ; we may call it the type of

Artists—

the men who express their emotions in forms of the Beautiful and Sublime. Poetry, drama, folk-lore, fiction—Sindhi literature has a store of these ; and you, young men, can do much to collect the stories and songs and

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legends of the long ago from the wandering bards and fakirs who sing them still. I have heard some of these uttered with emotion and expressive of a wisdom and passion which come from the very heart of Reality.

The Stories Of Sindhi Peasants

will make a volume—a series of volumes ; and the mystic poems of Sayad Abdul Karim, of Shah Latif, Sami, Bachal, Bekas and Bedil have a beauty with something in it strange for all times ; not all these poems have been published, and several could be collected from old manuscripts and at Bulri, Bhit, Rohri and other small places associated with the work of these poets. Then there are wondrous

Little Rajput Songs.

expressive of certain aspects of the Sindhi life ; Sind at one time was ruled by the Rajputs.

Literature is but one form of Art : Architecture is another. The Sindhi artisans were famous for their skill; think only of the tiles of Tatta—each brick with a peculiar ring : is there a more perfect work of its kind in the world ? Music and dance are another form of Art, and here much could be done by a study of the *ragnis* and metrical structure of genuine Sindhi kafis. Religion, with its associate of rituals, is another form of Art ; to be religious is to meditate on the Perfect, to serve the Good, and worship the Beautiful ; and there are abundant materials in Sind for the study of religion and ritual and their degenerate forms, magic and superstition. Hinduism in its different forms, Vaishnavism, Shivaism, Dahrya-Panth is here; Islam and Sufism are here ; in Sind too, you have Buddhism and Jainism; there was a time when Buddhism was a great power in Sind, and it

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Buddhist Stupas

may, perhaps, still be discovered in some places in Sind ; the Bo-tree, under which Gautama attained to the Buddha-hood, resembled the Tamarind tree in Sind; and in several places where you find Tamarind trees and a hillock you also find the graves of Pirs ; is it that some of these places had Buddhist stupas and were afterwards converted into Muslim shrines? Then you have to take note of modern religious movements, of Sikhism, of the Brahamo-Samaj and the Arya-Samaj, and their contributions to the social and national life of Sind, their efforts to give a reading of the Hindu and Islamic faiths, to re-interpret the actions and re-actions of Hindu and Moslem cultures in our history and to sound the fundamental note of social and national freedom. And in order to study the influence of religion on the life of Sind, it is necessary that some of you, young men, should gather the facts you can concerning places such as the shrines of Lal Shahbaz, of Khaja Khizir and Pir Putti. Equally necessary is it to study all you can concerning Sadh-Bella ; it is situated on a site of nature-beauty ; I believe its existence indicates that the Muslim government of that period was in no way intolerant to the Hindu ; and it will be worthwhile enquiring if the Sadhabella was not also a seat of learning ; perhaps, too, a study of its history may throw some light on the question of the social value and services of monastic power in Sind.

II.

I spoke of 4 civic types ; the first three being the Politicals, the Intellectuals and the Artists. As distinguished from these three there is the fourth class, that of the great mass of the people. And here, too. you could do much to collect facts ; what was the place of woman in the Sindhi house-hold ? Did mother-rule

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prevail at any time? A study of Sindhi customs should throw light on the civilization of Sind, we read in Greek books that Sindhis had a common mess; one thinks of

Ancient Sparta.

We read frequently of the camels and asses of Sind; the ass is associated, to-day, in the popular mind with the *dhobi*; yet Christ rode an ass on his entry into Jerusalem: and both the ass and the camel give a clue to a particular type of civilization. Again, statistics are needed to form a correct idea as to the incomes and standard of life in the pre-British period and to determine if the general level of happiness has risen really after the British conquest of Sind. We read very little of caste in Sind, very little too of social friction between Hindus and Muslims in the days when 'blessings' of English education were unknown; we read of the hospitality of Sindhis; the Parsis found a home in Sind, and the Parsi merchants prospered; we read of the agricultural pursuits of the great mass of the people, and it will be interesting to compare the present condition of the Sindhi peasant with what it was in the pre-British days; we read, too, of big grain markets in Sind; there was a time when Sind traded with other lands; trading vessels moved along the Indus even in the 17th century and Sind traders went to distant lands such as Arabia, Felix, and the Java Isles. In a remote period in human history, Sindhis entered upon a career of colonisation, Ptolemy describes a place in the Mallay Archipalago called Sindœ, evidently because it was colonised by Sindhi traders. These traders took with them the torch of Sindhi culture and civilization in far-off lands; and still in Java, scenes from the Ramayana and Mahabharata are brought upon the stage, year after year. Sind had trading relations with Kashmir and exported costus to lands beyond India; she exported lycium o berberry—a cosmetic which the Romans liked and purchased as something precious; she

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also sent to Europe silk and gems and indigo.

Civilization involves

The Building Of Cities

and the traditions of several of our cities must be collected. There are the traditions of cities and sites in ruins—of places like Bulri, Bhitshah, Uderolal, Sadarnjothul, of Brahamanabad and Munsw, and of Virwah in Thar and Parker District where you may still see some remains of old Jain temples. Then, there are the places more familiar to you ; every one of them has a history and a tradition which we need to know much better than we do at present. There is the town of Jherruck ; not many know that it was formed by deposits of the river Indus ; and it has some Buddhist ruins which we have not yet studied. There is Laki ; the range of hills has a tranquil beauty of nature ; and the place has hot mineral springs not yet scientifically studied by any Sindhi. Hala has been famous for its pottery and weaving ; young Sind knows little of them and does less to help the cause of

Sindhi Swadeshism.

Rohri has the little hill called Satbhen; but how many know the thrilling story of the Seven Virgins to whose memory the hill is sacred ? I have heard young men complain of the climate of Sukkur; European tourists have been highly delighted with its climate ; and not many of you know much of Sadhbela and Dinbela. You have seen Mirpurkhas, but do you know enough of its Kahu-jodaru, a brick-mound of the Buddhist days? Nearer to us in Karachi is Magho Pir, but we have not cared to collect stories of this Muslim Saint whose tomb an English writer has compared to a stone-canopy in the Westminster Abbey. Hyderabad is famous in our history ; it was founded in the 18th century, but we have not studied

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the feudal laws which prevailed in Hyderabad in the days the Mirs had shikargurhs there; nor have we cared to study the poems and stories which tell of its conquest by the British. Old sukkur is so poorlooking to-day; there was a time when the Mirs were fond of it. and kept a fine tigress there in a wooden cage. Shikarpur was founded as early as 1617 by Daudpotas, the sons of Daud; its rich soil attracted the attention of the East India Company, who negotiated for its purchase with the Mirs; and the Mirs rightly refused to sell it to a trading company of foreigners; in the early forties Shikarpur was famous for

Sind Carpets And Silk And Shields.

And it was long famous for trade with Central Asia; Shikarpur was at one time the gateway of the East. Sewan has a history connecting it with Alexander and Humayun; Patala in lower Sind has traditions which confirm Pliny's remark that it was an emporium of trade; Larkana has its associations not the least of them being that which connects it with Nadir Shah's terrible visit to the little town. Tatta is famous in Rajput legends; its people sent greetings to Humayun in the days of his flight; its citadel and masjid were built by Shah Jehan and Aurangzeb; one of the mounds in Tatta is the work of Alexander; and at one time it was a famous city in the East; it had a population of over two and half lacs; it traded with Arabia, Africa, and China; it sent out its *Loungies* to Greece; its mosaic inland work was the wonder of many countries. But how many care to know what Tatta was in the day of its glory?

Several traditions may still be gathered at some of the shrines and fairs of Sind. There is the shrine of Shah Innayutallah at Jhok; there are other shrines at which annual fairs are held, *e. g.* Ladiun, Mughal-bai (in the Karachi district), and Udero-Lal.

There is not a little, even in the records as we have

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them to-day, which well may inspire you, young men with a new faith in the future of Sind ; You are the children of a soil sanctified by the songs and strivings of centuries. The river Sindhu which has created and sustained Sind is remembered by all Hindus who offer daily worship with the old *mantras* ; Sind is the valley of Sindhu and is mentioned in the pages of Maha Bharata. An ancient Greek writer refers to the dominion of Sind, as extending to Barngaze across Kathiawar ; and we know that Sind had frequent intercourse with Cutch ; the Kutchee and the Sindhi are old comrades ; and Sind has had affinities with the Punjab, with Rajputana, with Afghanistan, and Persia and Greece ; the Sindhu is praised in the pages of the Vedas; and in the 6th century before Christ, Sind was so rich that it could pay an annual tribute of £130,000 sterling to Darius, the Persian king. Sind is

The Birth-place of Akbar.

Abul-Fazal was a Sindhi ; and Shah Latif and Sami—two of the world's great Mystic poets—were Sindhis. At once in songs and stories of love and in noble deeds of patriotism and heroism are our records and traditions rich—richer than most of you may know. Where else in the wide range of literature, will you have songs more moving than those which sing of the loves of Sasui and Mumal? Where else will you find a story more thrilling than that of Jam Tamachi and his love for the fisher-maid ? Where a nobler example of hospitality than that shown to the fallen Hamayun by Rana Wair Sail who greeted the Royal exile, kissed his stirrup and vacated for him the castle? Where a finer example of loyalty and bravery than that which was shown by Darya-Khan leading a Muslem army against the enemy, and dying in the fight for his country ? Not alone the men of Sind but also her women showed bravery in the not distant past. The Arab historian tells of King Dahir's daughters standing by him in the fight with the Arab

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invader, the one girl handing her father the arrows to shoot, the other giving him the betel-nut whenever he required it to refresh himself ; and there is a place called *Khatko Maho* which commemorates the conduct of several Sindhi women dying with their husbands—the Daudpotas—rather than submit to the foreign invader Brave they were, these Daudpotas, these Sumras, these Sammas and Rajputs and Beluchis of Sind; brave too their ancestors in the earlier ages ; one of them, the chief of Alore, opposed Alexander, and yet another, who did not surrender to the World-Conqueror without a struggle, was Sambos, the ruler of Sewan. Hardly a year before the conquest, an English tourist spoke of the 'brawny-shouldered stout Sindhi's. To day the situation is different ; to-day physical degeneration and hollow-cheeked poverty are in the land. But I must not close on a note of pessimism ; for the situation can be changed if we but realise that the one great need of Sind is

The Building of New Minds.

And so it is, I plead with you, young men, to recover the traditions of Sind. Not in a spirit of race-pride, but as one who believes that race consciousness should bring with it a sense of race-responsibility, I ask you to realise your privilege in being born in this Ancient land Recover the old songs and stories of the lovers and heroes of the Past ; recover the traditions and use them for the service of Sind ; for only as you grow in the knowledge of the past may you help in the building of a future worthy of this country. For tradition is race-memory ; tradition is the voice of the people's past ; tradition is race-consciousness remembering itself and taking pride in its achievements and development. The dreams and hopes and ideals and memory of Sind must be recovered ; they have lived through the rise and fall of many kingdoms and many dynasties ; some of them have travelled to other parts of India, and we must feel their inspiration

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if Sind is to play her part in the coming re-constructions of the Indian life and in delivering modern civilization from its sordid dreams.

This then, in brief, is my vision of Sindhu-Desha; it is the vision I would fain have you carry with you in the work before you; it is

The Vision I Have Worshipped

in the silence of my heart and the Beauty of my Native Land, in the myriad light of Sind's stars, in the colour of her rainbow and her rose, in the cup of her budding flowers, in her bird's mellow notes, in the ashes of the many hopes and fears of the Sindhi peasant, in the life-impulse of this Ancient-Land. They call us—in their ignorance—the sons of the desert. But we come from a long lineage; sons of the winds and roses, and the rocks and the trees, sons of the classic soil of Sind, it is for you to re-arise, and offer your Service for the help and healing of the Nation.—*The New Times, Karachi.*

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"PHYSICAL EDUCATION"

"Its necessity in India."

(By "Educationist.")

It is a very lamentable fact that in this era, along with our mental development, with our advancement in science, with our startling progress in civilization, we should remain negligent about our Physical Education.

Countless books, numerous newspapers, various magazines all cry out against this drawback. The blight of physical, mental, and moral decay is heavily pressing all mankind. Diseaes and disorders, plague and insanity are making rapid strides to engulf civilized man.

There is a disgraceful and a remarkable increase of three hundred per cents in insanity, imbecility and epilepsy within the last fifty years throughout the world. Our race is rapidly going down.

Whole tribes are becoming extinct with the march of civilization and the roar of luxurious life. Civilization has reached in the opinion of some its climax. Mankind has attained to its highest point in its regeneration.

With our thrilling inventions and discoveries, with our grandeur of human genius impossibilities are converted with the wands of science or talent into possibilities. The old and the new worlds the eastern and the western hemispheres are united with the power of steam. We have got the Empire of the land, of water, and of air.

This is the civilization unparalleled, unheard of and unseen. Generally such opinions which no doubt carry some grains of truth, are held by the pioneers of this civilization and its conditions before men who bewail its dangerous features and wish to reform it. No doubt it is a very desirable trait in man that he should always wish for perfection. The ego in man is always dissatisfied with its condition It always wishes for a more moral, healthier a more sublime and a more permanent state.

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Like a wasp that flutters and hums in various beds of flowers, now sitting and sucking the juice of the jasmine now resting and enjoying the beauties of the lily; now viewing with extreme pleasure the transcendent beauties of the rose and now returning to its original place, man rots in barbarism for a time, then evolves and enjoys a semi civilized life and then along with the march of time scales the dizzy heights of civilization. Again he is discontented with his state, strives for a higher state and wishes to achieve perfection. In short, from times immemorial imperfection has humbled itself before perfection.

The ugly though envious admire the beautiful, the poor though hating serve the opulent, the ignorant though jealous venerate the learned and the wicked though unwilling respect the good.

This is the common law of the universe. It is therefore natural that we men should wish for a more perfect state than this. There is an undercurrent running in all communities and nations, there is a prediction and a true one that there will be a Universal Brotherhood and the world in consonance with that undercurrent, with that prediction is moving slowly though steadily towards it. Essays and books, newspapers and magazines are daily published not to show the intellectual capacities of the writers, authors, editors and contributors not to earn money but to make the world prepared for that grand achievement, namely universal brotherhood towards which man is triumphantly moving and which will be the most glorious state of mankind. To attain to this state we must be giants in bodies as well as in intellect. Well have the Upanishads observed that the realization of the inner-self can not be got by one who is weak in body.

Excepting some in all Our Universities and the Schools and Colleges appertaining to them, the students are mentally trained and morally given precepts. But no care is taken of their physical welfare. Under the pressure of

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a very great course they take little or no care of their bodies and in order to make up the course they sit up late at night and consequently ruin their health.

Students who are budding into youth, in whose veins the rich red blood of juvenility is coursing, break down under the wear and tear of hard work. At the age of seven, the father and the relatives of a boy place him amidst great joy to school. The boy generally gets there the so-called primary education. In the primary education of a boy he is taught the names and positions of generally all chief cities of India such as, Ahmedabad, Bombay, Madras, Delhi, Calcutta, etc., but he is kept in total ignora ce of the geography and history of the province in which he iv s. No attention is paid whether a boy is on the point of fainting owing to the exhaustion of the teacher's dread ul cant of the multiplication tables and their repitition by the boy.

Then he enters the middle school, gathers s me tit-bits of English language, arithmetic, and other subj c s and passes to the higher course.

There like a soldier who is regularly trained in marching and shooting, he undergoes lessons in the grand "Science of being a book-worm." He passes his Matricula-tion Examination enters a college and becomes after some years a finished graduate. Parents and relatives rejoice and bless their star for conferring upon them so great a boon. But what have they got? A graduate, who has read Shakespeare, studied economics, discussed on historical events, and who in accomplishing such wonders gets in remuneration a pay of rupees fifty per mensem with a prospect of change for the better and dyspepsia and a brood of diseases of the stomach with no prospect of betterment but who show their love by their life-long attachment to him. The regeneration of India, the transformation of old India with its conservatism into New India with its liberal principles can not be had under such circum-stances. The modern generation is in as much need of a

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sound physical education as it is in need of well-organized mental and moral standards.

We can not achieve striking successes in the field of spiritualism like our ancient fathers with weak enervated bodies. Remember that India is the first born daughter of nature, the cradle of religion, the home of ancient civilizations, the soil over which empires are built and dashed, and the country that has given birth to Bhima, Hanumana, Krishna and Bala. Remember that over her once ruled Rama the ideal son, father, husband, and ruler.

Bear in mind that it was in India that Krishna preached the Gita, the gospel of optimism. Let not this fact escape thy notice, gentle reader, that it is India that had produced Bhishma. What nation is there, what religion is there, what country is there that will give birth to such a great celibate, as Bhishma except the Indian nation, except Vedantism, and except India? Reader! this is thy mother India's past history. Does not its reading create sensations that you have not yet felt? Does it not bring before you the picture of our glorious past? To achieve this past we must be up and doing we must be sound in body as well as in mind.

This is no time for procrastination. The modern era is an era of men of health, talent, and tact. If you don't like to be strong at least be so for the sake of our future progeny on whom much depends. Until we be healthy and strong we will never be able to make any real intellectual progress, and hence national welfare is impossible. Again remember that a physically strong man is of vital importance to the country and the nation at large.

A liberal physical education can only be obtained if it is first begun along with the primary education. The following are the suggestions about the way in which that system can be established and taught.

(1) Students of from 5 to 10 years of age may not be given any regular training but they may be under the superin-

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tendence of a teacher, allowed daily to play any interesting game for at least half an hour in the morning and twenty minutes in the evening. The game should be such that it shou'd require the use of every limb and can only be played outside the school, or outdoors.

(2) Students of age from 11 to 15 may be trained by one who is an expert in all healthy games and along with that training they may be taught the advantages of every game, its systematic play, and the laws concerning hygiene and bodily development.

(3) Students of from 16 to 18 years of age may be trained in regular exercises taught on lines of any great athlete and which should tend to the development of their bodies as well as to to the discipline of their minds

(4) Students above 18 may play cricket or any healthy game, or take any scientific exercise. These measures can only be put into practice if there is compulsion.

Instead of competition in studies let a general spirit be inculcated in the class about competition in strength.

The pride of every boy must not be in the pages of grammar he has by heart but in his strength and muscular development.

A man must possess masculine strength and all things effeminate must be looked upon with mockery by him. All students generally possess undeveloped muscles, puny hands, tiny voice and lustreless eyes.

If in primary education, the seeds of physical education be sown they will grow up and fructify and we shall obtain men of sound health, of manly appearances, of stalwart bodies, of moral vigour, and who will prove serviceable to their community, nation, and country, and whom India will retain in her memory with many grateful remembrances.

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MARRIAGE.

(By Mr. M. Narasinga Rao B.A.)

The subject is so very familiar to every one, and the various questions that arise in one's mind just at the mention of "marriage" are so often discussed, written and commented upon, not only by the leaders of society of all camps, but also by all who take any interest in matters social, that I feel I would be treading on the trodden ground, if I open this with a discussion of the various aspects of marriage existing at present in India at the very outset. In order, therefore, to make the subject a little more interesting, I would like to place before the reader some facts discussed by Ch. Letourneau in his "Evolution of marriage" which, I trust, will not fail to arouse your interest in the subject under review.

2. It is commonly supposed by the lay mind that the institution of marriage is the birth-right and privilege of man only and of no other living being of God's creation. If by marriage is meant the ceremonial, the pomp and the pageant with which it is loudly proclaimed in all countries and among all races, then there is nothing like marriage among other living beings except mankind. If, on the other hand, we understand by it, that it is a union of a temporary or a permanent nature between males and females of any species under special circumstances with a definite end in view, marriage is as common in the animal and vegetable kingdoms as it is in mankind. From this it is clear that the origin of marriage is purely biological; and the craving for union of the sexes with the object of reproduction and multiplication of species is none the less common in the lower orders of creation than in man. This passion is exhibited in the lower orders of the animal kingdom by what is called rut and in man by love. It is also by no means uncommon that love, true love which as Scott describes, is not "Fantasy's hot fire whose wishes soon as granted fly" is found among some birds; to wit, certain species of

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parrots, wild ducks, eagles and doves and also among animals such as deer, which may serve as object lessons to many an erring human being in matrimonial affairs. By this, it should not be understood that the constancy and affinity that exist between the pairs mentioned above are on account of the development of the ethical nature in them. None but man in the animal kingdom is gifted with moral nature. However great may be the development of certain virtues and vices among animals they are inborn and not taught.

3. As we proceed higher and higher in the evolution of the animal kingdom, we see that not only are alliances between the sexes formed in groups at a certain season of the year but such alliances are kept up and when the species multiply, family groups are formed with the necessary arrangements for the preservation and propagation of species. The males, are so jealous of the females they have won by right of conquest in open warfare, as the Kshatriyas of yore were doing, that they very often risk their lives in contests with their enemies. The burden of protecting the young until they are full fledged falls naturally on the female, the male generally taking little or no care of the young.

4. Now let us see whether in the connections that are formed there is any trace of the moral faculty that distinguishes man from the other animal creation. Promiscuity of sexual union is more the rule than the exception among animals. What wonder is there that it is so when man with his boasted ethical faculty not long ago was promiscuous in his intercourse with woman! Among animals there is justification for promiscuity as when the young are able to fly, creep, crawl or walk, the parents deprive them of of their support and from that time treat them as entire strangers in all matters and they do not seem to recognise the latter as their offspring. Thus they once for all sever their connection with their offspring after a certain period. But such

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is not the case with regard to human beings. Yet, incestuous connections were in vogue but a few centuries ago At the time when the Prophet of Arabia appeared on the scene, marriages between mother and son, father and daughter not to speak of brother and sister were not uncommon. It was the Prophet who by dint of his moral faculty put a stop to such dreadful practices and introduced a moral code which though inferior to the present standard of morality in civilised countries was really an achievement of the highest order when the beastly immorality of the neighbouring barbaric hordes is taken into consideration. Marriages that would be brauded as incestuous now a days were not infrequent among the Parthians when they were on the height of their power. Especially in the royal families marriages between brothers and sisters by the same parents were strictly enjoined to keep the royal family pure and to preserve the line of descent unpolluted. That branch of the Aryan stock which settled in Persia was also not free from incestuous marriages. Some of the European nations also were no exception Some of the aboriginal tribes of India, Australia, Polynesia, Africa and other places were, it would appear, very much addicted to this abominable practice. Man had, therefore, not much to boast of in this respect as very highly superior to other animals.

5. So much for incest. Let us consider other forms of marriage which are less heinous than incest. They are Polyandry and Polygamy. Before passing a vote of censure on these forms of marriage which were very common in olden times and rare in modern times, it will be better to consider whether such matrimonial connections were formed purely on account of a very low moral standard prevailing among the primitive and aboriginal men or whether there were any other circumstances which augmented the spread of such forms of marriage. The low standard of morality prevalent among the nations mentioned above in particular and amongst all including

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the so-called highly civilised nations in ancient times has no doubt to account for a great deal, but there were some exceptional circumstances which contributed to this end partly brought on by indifference in sexual relations and partly by extraneous causes such as despotism, anarchy, want of facilities for safe and easy locomotion and last but not least the sexual disproportion of births. Where infanticide of the weaker sex was not considered a crime, but was practised by the majority with impunity, and where the male population was overwhelmingly on the increase, woman was compelled by sheer necessity to be a common wife of a number of men who in a later stage of evolution, were very often brothers. In the primitive state, the males of one clan were the common husbands of the females of another clan without any restriction or specialisation. Polygamy is accounted for by the fact that woman in all countries more or less barbarous, was and has been considered as an asset or property which can be bought or sold at a high or low price according as the commodity is rare or available in large quantity. In ancient times among polygamous nations woman was no better than cattle, and she had no rights and privileges worth the name. On the other hand, the person who owned her had every right over her body from corporal punishment to putting her to death at his will and pleasure. He could lend her temporarily to friends or superiors and dispose of her if she could command a good market value. Whereas the position of women in polygamous nations was so deplorable, her sister in polyandrous people was better off in every way and in some places she is the mistress of the house subordinating man to her whims and caprices and enjoying as much injurious independence as a man of the polygamous nations does.

6. After treating of polygamy and polyandry, we come to another sort of marriage which was practised

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at a certain period in almost all the countries, including India, under Aryan civilisation. It is marriage by capture. In primitive times this sort of marriage was resorted to chiefly for the pleasure of it, as sportsmen go in search of game. The captor lies in ambush in a forest or in places where women generally go about, and watching a favourable opportunity at once pounces on her, very often stunning her with a severe blow with his club and carries her off in triumph when she is half conscious. As the capture is proclaimed aloud, the relatives of the women soon know of it, and at once there is a regular fight between the clans. The captor is generally the victor and the captive soon reconciles herself to her lot and environment. This was the actual practice in all uncivilised countries. The practice was so universal that later on even when people became civilised, it crystallized itself into custom, and marriage by capture was simulated to a greater or lesser extent among the Chinese, the Mongolians, the Tartaric hordes, in India and in fact almost the whole of Asia, Africa, Australia and some parts of Europe as well. In our Shastras we read of Rakshasa marriages which were neither more nor less than marriages by capture and they were at one time recognised as legal marriages by no less a law-giver than MANU. Just a peep into the pre-historic epic period of India shows us that morality was at a low ebb and that adultery was not looked down upon as in modern times. In Krita, Treta and Dwapara yugas the matrimonial tie was loose. A brother could procreate children by a deceased brother's wife and begetting children by strangers with the husband's permission was allowed. The Mahabharatha testifies to the prevalence of the above practice and of adultery too.

7. Next comes prostitution and concubinage. When marriage was not, as a rule, a life long bond and when contracts of marriage were entered into for even so small a period as 2 or 3 years or say till one child is born

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and when the matrimonial tie was so loose that it could be dissolved at the will and pleasure of the man even for such a small consideration as a few bushels of grain or a number of cattle, there was not any pressing necessity for prostitution in primitive times or among barbarous nations to crystallise itself into a class or caste. It must be said in fairness to the primitive human inhabitants of the earth, that they were by far superior to the modern civilised nations in this respect. Let us pause and consider whether with our high moral code and monogamous tendencies, we have reached such a high stage in the evolution of ethics as to look down upon our primeval ancestors when every nation on the face of the earth recognises prostitution publicly or privately. Concubinage is a greater sin against woman than polygamy. It is a vice common to almost all nations.

The above is a short sketch of the various aspects of marriage among sentient beings of God's creation in pre-historic and historic periods of olden days. Although in modern history we scarcely find instances of the aggravated and revolting forms of marriages sketched above, the main principles on which sexual unions are based are more or less the same, of course in an mitegated degree among the several nations inhabiting India for centuries together. To make this statement clear I would mention for instance the inferiority with which woman is regarded even now. If any one were to contest this statement, I would like to ask what is the meaning of making a donation of a woman in marriage to a man—to translate literally "Kanyadanam" which form of marriage is held in high estimation by all Hindus alike without distinction of caste. The charge that women were held under subjection and considered supremely inferior to men can, without fear of contradiction, be laid at the door of every nation, say at the beginning of the Christian era. How can it be possible to expect

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that unalloyed happiness, which is the result of the union of two educated souls of the opposite sexes, when women are steeped in ignorance? Every Hindu Indian endeavours and leaves no stone unturned to get an educated man as his son-in-law. But what are the qualifications which we demand of our daughters-in-law? It is quite enough if she is of a respectable family, fair, and more or less opulent. In case she brings in a good dowry or enables the extortionate father-in-law to extract a promise from her rich father that her would-be husband would be educated up to B. A., or B. L., it makes sufficient amends for any defects. How many of us care to see that she possesses even elementary education, that she is accomplished in the arts most necessary for woman even to a slight extent, and that she has received proper training to qualify herself to manage the new house she is entering? If after coming in contact for more than a century with western civilization, we do not recognise the necessity for a change in the position of our women, and if after recognising it, we do not make an effort for introducing the necessary changes without being exposed to the charges of denationalising ourselves, we have no claims whatever for better treatment by others.

Coming now to the subject of marriage in the Hindu Society as it is at present, let us see what its bright and dark sides are, and discuss how the defects can best be remedied. It is gratifying to note that the several abnormal forms of marriage described in the Shastras and Puranas have died out and monogamy is now fast becoming universal. This is the bright side. What constitutes then the dark side? It is, in the opinion of of the well-wishers of India,

(1) Infant or early marriage,

(2) Disparity in the ages of the married couple,

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(3) Insistence on the marriage of every individual especially in higher castes,

(4) Enforced tonsure,

(5) Miseries of widowhood,

(6) Considerations of money in matrimony.

Almost all educated men are at one in decrying the aforesaid evils although some of them are at variance on the vexed question of the marraige of widows.

As India is a conservative country and as the opinion of the educated men is not enough to rouse the orthodox to action, it is supremely important that the aid of the Shastras should be availed of when they happen to be in favour of the changes that are sought for by all who have the welfare of the country at heart. Isolation and separation from the community to which one belongs (although good in their own way when individual happiness is concerned) should not be resorted to except under highly pressing and critical circumstances. The policy of the late Mr. Ranade is to mix freely with the opposite camp, argue the several points with them on Shastric grounds and convince them of the necessity for reform in various directions and thus win them over to the Reform Party without breaking entirely with the past. Nothing is gained by indulging in abusive and rancorous language. The earnest reformer must not assume airs and show that he considers himself superior to other human beings. Mr. Ranade's remarks in this connection will not, I think, be out of place here. He says :—

"When one drifts into reform he is not reformed; he remains exactly as he was. Some say they would lend their support to reform, as if there is some objective reality which they had to deal with outside themselves. That is not it. The thing to be reformed is our own self. We should rise, ourselves, to our various responsibilities in the social scale. We must try to remove our own prejudices, eradicate superstitions, strengthen our

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courage, conquer our weakness and mould ourselves to suit the times we are living in. The change that a reformer seeks is a change from constraint to freedom, from credulity to faith, from status to contract, from authority to reason, from unorganised to organized life, from bigotry to toleration, from blind fatalism to sense of human dignity. This is social evolution both for individuals and societies in this country."

If then reform should be based on Shastras so that it may be acceptable to all Hindus let us try just to catch a glimpse of the remote past. In the Vedic age or more properly the Grihya Sutra period, the same authority quoted above says, that marriage recognised female liberty and the dignity of womanhood. This is seen in the marriage ritual which is still observed although it is not acted up to. In the classical age of Indian History monogamy was the rule, woman's freedom was recognised. She was given liberty to choose her husband. Among Brahmins, women given to study and contemplation, were allowed to remain unmarried and lost none of their importance. In other words, marriage among women was not compulsory. Marriage took place at a mature age. Widow remarriage was not looked down upon. Women's rights as heirs to property were not circumscribed as now. The above is really a glowing account of the position of women in very ancient times. The endeavours of every well meaning, enlightened person should, therefore, be diverted towards raising the position of woman to the status which she had the privilege to occupy in former times. What are then the causes which contributed to the downfall of the woman and with her of the nation? Mr. Ranade gives four important reasons for it, they are :—

(1) The reflex action of the rise of Budhism with its horror of female society.

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(2) Invasion of barbarous hordes.

(3) The rise of non-Aryan tribes to power about the Christian era.

(4) Later invasion of Mahomedans who had a lower ideal of family life and respect for the female sex.

What is the best way of remedying the social evils that are eating into the vitals of the nation now? Can any success be achieved by appealing to the several religious heads to sanction the introduction of changes in social matters when the changes are not in opposition to our Shastras? If the Mathadhipathies are broad-minded and have the welfare of the whole country at heart instead of that of their respective groves, only what more is wanted to ensure salvation and prosperity of India only in the near future? No, this is only a thing to be dreamed of and not to be realised. This is, therefore, not the course which can be safely and successfully adopted. There are higher powers than the religious Gurus, which can redress the grievances if approached in the proper way. Needless it is for me to say that one of the powers is the British Government. It will now be seen why great thinkers and patriots of our country wanted to base reform on Shastric grounds. Did not the Government put a stop to the mad practice of Sati on a representation having been properly made although there was a storm of opposition from the orthodox party? Did not the Government recognise widow remarriage as legal? When we can show the Government that the social evils we complain of are of such a serious nature as to admit of interference by it without any violation of the promise made by it not to interfere in religious matters, when we can further substantiate our arguments by the permission which our Shastras give us to have the desired changes, it is quite possible that they may put a stop to or impose restrictions on some of the practices and customs in

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matrimonial matters that are in vogue now. After discussing at length the advisability or otherwise of state legislation on social matters Mr. Ranade came to the conclusion that an appeal might be made to the Government to the following effect :—

(1) Girls should not be married below the age of 12 and boys below 20. Marriages contracted before these ages should be made invalid.

(2) Disfigurement of widows should not be permitted before they are 25 years old.

(3) One wife should not be superseded by another except under the safeguards recognised by Manu and others.

(4) Widow marriage should not be a bar to inheritance.

(5) Widowers above 50 should not marry girls below 14.

The above are so mild, that in fact they are not restrictions at all among certain castes and classes. But if the Government can be approached to enforce them on all Hindus alike by codifying them, it would be a step in the right direction.

Next comes the tough problem of widow remarriage. The following is a brief survey of the arguments generally adduced against and in favour of the remarriage of Hindu widows.

They say that widow remarriage should not be allowed for the following chief reasons :—

(1) That our Shastras do not lend their sanction to it.

(2) That it is against the ideal of the Hindu nation which cannot brook the idea of a woman marrying more than once.

(3) That the marriage bonds become loose.

(4) That a gift once made cannot be annulled.

(5) That the female population is more than the male population.

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(6) Widow remarriages as we see now in our society are not after all happy ones.

(7) Woman is incapacitated by nature from claiming equal privileges with man.

(8) If widow remarriage is once sanctioned and allowed to have its own course, it will be impossible to find in women the single-hearted devotion and self-sacrifice for which the women of ancient India typified in Sita, Savitri, Taramati, Damayanthi, Arundhati and others were noted. The change now proposed will therefore lay the axe at the root of the tree and bring to disrepute the noble ideal of marriage as conceived by the ancient and wise rishis.

(9) The agitation should spring from women, the aggrieved, and not from men.

(10) Lastly, it is opposed to custom and usage which is a more powerful argument than anything else.

All the arguments seem to have been based more or less on sentiment and false pride. It has been proved by savants that the Hindu Shastras are not a bar to the remarriage of widows, that the practice was in vogue in the preceding three yugas, that the girl given in marriage is not a gift in the sense in which other gifts are understood, and that taking the interests of the whole nation into consideration, the removal of the restriction that widows should not marry would reduce miseries and promote happiness. To view the matter dispassionately, it must be stated here that remarriage of a man or woman is not an ideal to be aimed at by any nation in the world. Granting that woman is inferior to man—although some nations are disproving this statement—is it just on the part of a man to marry as often as successive wives die one after another or are dispensed with, and to preach single-hearted devotion and life-long celibacy to a child widow or for the matter of that to a

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young widow in her teens? It is not that we are unaware of the grave injustice that our widowed sisters and daughters are suffering at our hands. Nor are we ignorant of the evils consequent on going against nature by enforcing rigid rules of conduct on all widows alike setting at defiance nature's laws. The truth is, habit and custom have so darkened our vision and blunted our feelings, that we are alive to the evil only when others point it out and not till then. Just at this time false pride comes between us and the dictates of conscience, and we succumb to it.

Custom, fashion and habits are, in all countries, the un-written laws of the land. Where public opinion is strong they often undergo changes and adjust themselves to the requirements of the people. In countries like India custom reigns supreme and tyranises over millions, making them dead to the injunctions of conscience and depriving its votaries of the power of discriminating right from wrong and good from evil. Such is the influence of custom that what is in no way conformable to the shastras is held in esteem and what is consonant to them is set at open defiance.

The present condition of India does not appear so gloomy and hopeless as it was when the British nation assumed the charge of governing it. Whatever the opinions of our politicians regarding our present economical condition may be, it is an indisputable fact that the advent of the British to India is a godsend to us, in that the western culture and civilisation with which we are coming in close contact have been creating in all Indians a thirst for knowledge and a craving to get united and to muster strong under one banner and to stand on a common platform in matters of national importance. Nowhere in the annals of India can we find a period parallel to the present one where such encouragement and opportunities are given to all classes of people in regard to social amelioration. What with the rapid spread of English

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education penetrating into every nooks and corner; what with the growing desire of even orthodox people, to educate their children on modern lines; and what with the indefatigable efforts of the well-wishers of the country to diffuse knowledge among women, to dispel ignorance and superstition and to recognise them as a potent factor in the growth and progress of the nation, the time is not far off when infant or child marriages will become past history and woman, ceasing to be what she is now, will exert a healthy influence on husband and children and on the whole family, commanding that love, affection, and esteem which are her birthright.

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REVIEWS AND NOTICES.

Of late the study of social sciences has been looming large in public eyes. From all quarters the demand has been incessant that Indians must devote themselves, to the study of these. It is urged that each and every country has its own problems to solve. Religious, social and physical differences preclude the same principle from being of universal application. The economic and political problems of any two countries are far from being identical and the peace problems of the present war has accentuated these differences. Under these circumstances when all stronger and therefore more civilised nations are bent on exploiting the weaker and therefore less civilised, ones for their own interest when all high principles of justice, morality and statecraft are sacrificed to the wealth-producing mania and scramble for the world market, no Indian could remain an idle spectator of this. Since India has already suffered owing to her disregard of her own economic and political needs she does not particularly relish the idea of undergoing the same painful experience once again. Hence it becomes doubly necessary that Indians themselves should come forward and advance their own solutions of problems from their own point of view. A thorough study of these sciences becomes necessary before this could be effectively done. Just at the time when this need is universally felt the publication of स्वार्थ as an organ of Economics, politics, history and social sciences becomes all the more important and deserves special attention because it is edited in Hindi and is sure to reach the Indian public of all classes and all shades of opinion. That it is going to fill a long felt want is certain and that its discussion of important problems of the day is sure to arouse public opinion towards these neglected though important subjects, is no matter of speculation. It is to be earnestly hoped that the journal would be regular and will not meet the fate of many other Hindi monthlies which after two or three issues go to

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oblivion. The get up, printing and paper of the publication is promising.

What strikes one most is the name स्वार्थ given to it It is really difficult to follow for what its object is unless it is meant to convey the old standing prejudice among the common people that economics is a science of selfishness. If the conductors have not got any other motive in giving this novel name to the journal and if this peculiar nomenclature is only due to the fact that it deals with economics they should change the name ; the sooner the better. The economics as it is understood today is no more a selfish science than ethics is. It deals with problems not only important to individuals but also of great use to humanity at large. When all over the world the economists are resenting the narrowing influence which is ascribed to the subject, it will rather be unbecoming of us, if we give the seal of approval to this worne out belief. The explanation which the editor gives for choosing this particular name is not at all convincing. Quite in conformity with the objects for which according to its declaration the स्वार्थ stands, its name could be different and be still better.

Another fact which the reader cannot help noticing in the editorial article is the notion of the writer that the present economic degradation of India is due to aversion of her children for wealth Products ? caused by the ascetic ideals of her religion. It has become a sort of fashion to speak disparagingly of India's religious ideals and in the interest of already too much misunderstood religion an explanation becomes necessary. Before the advent of the industrial revolution in England the economic condition of India was more or less identical with that of hers. A foreigner's opinion about India in those days might be more convincing. Says Burke. "There is to be found a nobility of great antiquity and renown, a multitude of cities not exceeding in population and trade those of the first class in Europe, merchants and

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bankers who have once vied in capital with the Bank of England, whose credit has often supported a tottering state and preserved their Government in the midst of war and desolation; millions of indigenous manufacturers and mechanics, millions of the most industrious and not the least intelligent tillers of the earth." Whether in those days England's economic position was similar to that of India or not, will be evident from Sir Thomas Munro's opinion quoted by R. C. Dutta in his Economic History, It runs, "But if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury, schools established in every, village for teaching reading, writing and arithmetic, a general practice of hospitality and charity towards each other and above all a treatment of the female sex full of confidence, respect and delicacy are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe." It is admitted by all that the Hindu ideals were in existence long before Christ. But this period is the most glorious portion of the Indian History. That the Indians were very enterprising is clearly shown by their colonisation of Java and Ceylone. They were adventurous. Their ships sailed far and wide. They had commercial relations with the Romans and the Greeks, the only civilised people of Europe in those days. Even after the Christian era we have got the most glowing description of Indian palaces, cities and temples by the foreign travellers who are all amazed and struck by the contentment of the people, which is born of all economic desires satisfied. It is really noteworthy that all the foreigners who came to India were only attracted by her fabulous wealth. Even during the Mohamedan rule, the volume of Indian industry and commerce was considerable. The weavers of Dacca and Murshidabad, the gold-lace workers of Benares, Lucknow and Coimbatore, the metal workers of Muradabad were famous all over the world, and in every quarter of the globe their produce

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was coveted and eagerly indented for up till the middle of the 18th Century. If we assume our religious ideals to be responsible for our economic degradation how can we explain the fact of our economic dependence commencing from this period. Further, the Mohamedans who form the ⅓ of the total pupulation are not guided by these religious ideals. They are no better off than the Hindus. What is the cause of their ruin? The real cause of this is not far to seek provided we have courage to find it.

Now a few words more on the first article of this issue, which seems to be the best of the lot. The title धन का बटवारा suggests that it will deal with the current problems of Distribution, but the elementary principles only of collectivism have roughly been sketched and no attempt is made to explain the present form of the movement. The writer says जो लोग यह..... .....उन्हें बराबर उजरत मिलनी चाहिये He concludes by the assertion that the problem cannot be solved. But it may be urged that the nationalisation of all the important sources of production on a large scale (land, transport, mine, etc) on the one hand and to allow the individuals to own the factories of small scale production and other private property, on the other, removes many of the valid objections against the scheme. The discontent and class warfare between the labour and capital which darkens the horizon of the European Industrial world are waged more furiously in these industries in which the personal relation between the employer and the employed is substituted purely by economics. It is hoped that it will restore equilibrium and remove the tension from the present industrial world without injuring its chief basis. Later on the writer says यदि सबक बाट.....लते हैं the writer assumes that he has solved the problem. All the complicated industrial problems of modern times more or less hingeon the question of distribution. Now who is to decide this उचित रीति ?

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All concerned with distribution demand a criterion by which this equitable distribution could be effected. The writer also is silent on that point. So we are where we started from. The conclusion of the writer to have all that is good in the west without the accompanying evils following in its wake could be strongly endorsed by all.

It is not expected of a critic of a periodical to enter into the details of each and every article. As it is, the criticism has become lengthy enough to tire the patience of the readers. So, to be brief, the other articles in the paper are quite useful. But if the conductors of the magazine are desirous of bringing it up to the same efficiency as the Economic Journal or Political Science Quarterly of America, they would do well to have articles which are more original. We suggest that पुस्तक समालोचन or section should be enlarged and should be more critical. It should not become purely a medium of advertisement pure and simple as is the tendency. The editorial notes give every satisfaction. The members of ज्ञानप्रकाश मंडल are really to be congratulated upon for bringing out this magazine which we trust will be appreciated by all the Hindi knowing world and will be patronised by them. We wish the journal every success.

We have received 'A Supplementary Statement, By C. F. Andrews about Fiji Indentured Labour' for review.

It is in the form of a brochure extending over 35 pages. It brings home to the reader that the Indian emigration to Fiji threatens the Fijian Race with extinction, and has already entailed an appalling diminution on it, that Indian immigrants in Fiji have fallen a prey to various loathsome diseases such as Hookworm disease, dysentery, leprosy, tuberculosis and venereal diseases; that men have degenerated in morality, and the women have lost what was dearer than life itself—their chastity, on account of the unnatural conditions prevailing in the coolie lines; that the Indentured men and women have been recruited on extremely low wages by means of a deliberate fraud; that the immigrants

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are labouring under certain vexatious disabilities—such as the non-recognition of marriages performed according to religious rites as legally valid and binding; that the illiterate peasants, men and women, have been transplanted to a soil and placed in an environment where the sanctions of communal village life no longer exist, and new sanctions have not been created, with the disastrous result of the breaking up of corporate life and the disappearance of the old customary checks on vicious tendencies; and that the Indentured Labourers were overworked under the system called 'speeding up' and 'many of them, consequently, committed suicide. The 'statement' does not omit to bring out lucidly the bright side of the immigrant's life? The settlers in the north are improving in health and strength. There is no racial prejudice. Many people can afford to keep cows which are very cheap. Some Indians are becoming independent farmers, and have cleared large profits during the war. On account of the stoppage of recruitment in India the employers are becoming rather lenient. The author also suggests practical steps for remedying the evil perpetrated in the past and for ameliorating the condition of the thousands of Indian settlers in Fiji. He suggests for instance that the administration of the Island should be entrusted to the Australian or the New Zealand Government. It seems to be an impartial and honest statement corroborated and amplified by scrupulously called facts and figures, and reflects credit on the humanitarian sentiments of the author.

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MANY THOUGHTS OF MANY MINDS.

We want to call the attention of our readers to a very interesting and instructive article by Mr. Phanindra Nath Bose, B. A. published in the October number of the *Hindustan Review*. The founder of the Arya Samaj declared half a century ago that the Ancient Indian Civilization influenced and moulded the laws, customs, institutions of many peoples. It is gratifying to note that scholars are throwing the weight of their authority more and more on the side of this view :—

"While the Indian colonies in Java existed in the past forgotten centuries, those in Bali exist even to the present day. Any sane man who entertains the least doubt as to the truth and authenticity of the foundation of colonies by Indians in the past may well pay a visit to the island of Bali and witness for himself how the descendants of Hindu and Budhist colonists still live as Indians. It has been aptly remarked by a reputed historian that in Java we find Hinduism only amid the ruins of temples, images and inscriptions, in Bali in the laws, ideas and worship of the people. In Java this singular interesting system of religion is classed among the antiquities of the island. In Bali it is a living source of action and a universal rule of conduct."

Swami Dayanand laid great emphasis on the fact that originally there were only four castes or great divisions of society in India. The numerous sub-castes based on parentage, with their unhealthy rigidity are a later growth. This view seems to receive additional corroboration from the conditions actually prevailing in society in Bali Island to-day, which may safely be regarded as a type of the Ancient Indian society comparatively unaffected by the continual mighty changes that have swept over India :—

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"It is very interesting for us in India to find that the caste system still exists in Bali though it is very doubtful whether it has all the rigours and severities of its Indian prototype.....we know for the first time from the writing of Crawford that the four Indian castes exist in Bali ; we have also reasons to believe that they also existed in Java; the names of the four castes as given by Crawford are—Brahman, Satriya, Vaisya Sudra..... ..... while in India Brahmanas trace their birth from one or other "Rishi," in Bali they trace their descent from Podamdah Walm Rawach, who according to popular tradition lived in or was descended from Kediri. His descendants went thence to Majapahit and from Majapahit to Bali. If we are to believe the Javanese accounts then we must hold that a number of Saiva Brahmans, made their appearance in Majapahit, shortly before the fall of that place from India and fled upon the destruction of that Kingdom to the East and to Bali.....The rank of the Brahmans in Bali; it is remarked, depends upon their ability, their personal appearance and their conduct..... .....Dr. Frederich has the following observation on the Brahmana community of Bali:—

"The Brahmanas are very numerous in Bali; their position as regards the prince depends upon whether they are ordinary Brahmans (Idas) or Randandas, *i e*., learned priests. The former are dependent upon the prince, must follow in war, may be employed as envoys and may be banished from the country, if they do not strictly obey the prince's commands. Nevertheless, they are of higher rank than the princes, and can marry daughters of princes, while the princes may not marry Brahmanic women. On account of their large number, a considerable portion of them live in extreme poverty and they do not disdain to cultivate the rice

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fields, to engage in the fisheries and to do manual work for money.....The Sudras in India had some right, they were not like the helots of ancient Greece..... If the Sudras can occupy official posts, they are not looked down like the ordinary people. When the Brahmanas, Kshatriyas, or Vaisyas are degraded, they become Sudras and increase their numbers.....

If a Brahmana of India goes to meet a Brahmana of Bali, what would be his surprise to meet his own kith and kin after a long separation of many a century. Their surprise will be greater still when they will learn that the same Aryan blood flows through their veins, and time was when the ancestors of both chanted the holy Vedas on the banks of the holy Ganges and performed the holy sacrifices with great pomp and grandeur. It would appear to them to be an irony of fate that though so closely related, they now as the result of separation of centuries, do not understand ceah other's language and cannot exchange their views.

Ancient Indian Civilisation.

The ancient Hindu civilization was at the zenith of its glory when the rest of the world was floundering in darkness. The people were, morally, intellectually, physically and spiritually the most exalted that have ever appeared on this mundane sphere. The kings seemed to be the very embodiment of the ideal set up by Plato in his Republic. Monarchs of all they surveyed, the undisputed masters of all this Earth could yield, they displayed a trascendental indifference to the pleasures of the flesh and sublime solicitude for the welfare of their subjects. In their international relations, what they actually practised is calculated for ever to remain an unapproachable ideal for the civilised nations of to-day inspite of Treaties, Conventions and Hague Conferences. The Arya Samaj first of all proclaimed it to the world ; and

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it is gratifying to note that the truth is being more and more recognised. We give below a few passages bearing on the subject from a lecture delivered by Kenneth Morris in the Raja Yoga College, Point Loma, California ; and published in the Theosophical Path of October 1919 :—

I doubt Alexander carried her any cultural impulse, in the ordinary sense : it is our Euro-American conceit to imagine the Greek was the highest thing in civilization in the world at that time. We may take it that Indian civilization was far higher and better in all essentials ; certainly the Greeks who went there presently, and left a record, were impressed with that fact.

History, in India, was kept an esoteric science ; and esoteric all the ancient records remain now ; and I daresay any twice-born Brahmin not Oxfordized knows far more about it than the best Max Mullers of the west, and laughs at them quietly. Until someone will voluntarily lift that veil of esotericism the speculations of western scholars will go for little. Why it should be kept esoteric, one can only guess ; I think if it were known, the cycles and patterns of human history would cease to be so abstruse and hidden from us we should know too much for our present moral or spiritual status.

The Greeks, they say, were very gifted liars ; but I do not see why we should suppose them lying, when they sang the superiorities of Indian things and people ;—*as they did.* The Indians, says Megasthenes, were taller than other men, and of greater distinction and prouder bearing. The air and water of their land were the purest in the world ; so you would expect in the people, the finest culture and skill in the arts. Almost always they gathered two harvests in the years ; and *famine had never visited India.*—You see, railways

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quick communications, and all the appliances of modern science and invention cannot do as much for India in pralaya, as her own native civilization could do for her in manvantara.—Then he goes on to show how that civilization guarded against famine—and many other things ; and incidentally to prove it not only much higher than the Greek, but much higher than our own. I said Manu provided in advance against the main destructiveness of war : here was the custom, which may have been dishonored in the breach sometimes, but still *was the custom*.—The whole continent was divided into any number of kingdoms ; mutually antagonistic, often, but with certain features of homogeneity that made the name Aryavarta more than a geographical expression. I am speaking of the India Megasthenes saw, and as it had been then for dear knows how long. It had made concessions to human weakness, yes ; had fallen, as I think, from an ancient unity ; it had not succeeded in abolishing war. It was open to any king to make himself a Chakravartin, or world-sovereign if he disposed of the means for doing so : which means were military. As this was a well-recognised principle, wars were by no means rare. But with them all, what a Utopia it was, compared to Christendom ! There was never a draft or conscription. Of the four castes, the Kshatriya or warrior alone did the fighting. While the conches brayed, and the war-cars thundered over Kurukshetra ; while the pantheons held their breath, watching Arjun and mightiest Karna at battle—the peasants in the next field went on hoeing their rice ; they knew no one was making war on them. They trusted Gandiva, the goodly bow, to send no arrows their way ; their caste was inviolable, and sacred to the tilling of the soil. Megasthenes notes it with wonder. War implied no ravaging of the land, no destruction of crops, no battering

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down of buildings, no harm whatever to non-combatants.

Kshatriya fought Kshatriya. If you were a Brahmin which is to say, a theological student, or a man of letters, a teacher or what not of the kind—you were not even called up for physical examination. If you were a merchant, you went on quietly with your 'business as usual.' A mere patch of garden, or a peddler's tray, saved you from all the horrors of a questionnaire. Kshatriya fought Kshatriya, and no one else; and on the battle-field, and nowhere else. The victor became possesser of the territory of the vanquished; and there was no more fuss or botheration about it.

And the vanquished king was not dispossessed, Saint Helenaed, or beheaded. Simply, he acknowledged his conqueror as his overlord, paid him tribute; perhaps put his own Kshatriya army at his disposal; and went on reigning as before. So Porus met Alexander without the least sense of fear, distrust, or humiliation at his defeat.—"How shall I treat you?" said the Macedonian. Porus was surprised.—"I suppose," said he in effect, "as one king would treat another"; or, "like a gentleman." And Alexander rose to it; in the atmosphere of a civilization higher than anything he knew, he had the grace to conform to usage. Manu imposed his will on him. Porus acknowledged him for overlord, and received accretions of territory.—This explains why all the changes of dynasty and the many conquests and invasions have made so little difference as hardly to be worth recording. They effected no change in the life of the people. Even the British Raj has been, to a great degree, molded to the will of Manu. Each strong native state is ruled by its own Maharaja, who acknowledges the Kaiser-i-Hind at London for his overlord, and lends him at need his Moslem or Kshatriya army.—All of which proves, I

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think, the extreme antiquity of the system which is so firmly engraved in the prototypal world—the astral molds are so strong—that no outside force coming in has been able materially to change it. The Greek invasion goes wholly unnoticed in Indian literature.

First a few more items from Megasthenes as to India under Chandragupta. There was no slavery, he notes; all Indians were free, and not even were there aliens enslaved. Crime of any kind was rare; the people were thoroughly law-abiding. Thievery was so little known, that doors went unlocked at all times; there was no usury, and a general absence of litigation. They told the truth: as a Greek, he could not help noticing that. The men were exceptionally brave; the women, chaste and virtuous. But "in contrast to the general simplicity of their style, they loved finery and ornaments. Their robes were worked in gold, adorned with precious stones, and they wore flowered garments of the finest muslin. Attendants walking behind held umbrellas over them. . ."

The system of government was very highly and minutely evolved. "Of the great officers of state, some have charge of the markets, others of the city, others of the soldiers; others superintend the canals, and measure the land, or collect the taxes; some construct roads and set up pillars to show the by roads and distances from place to place. Those who have charge of the city are divided into six boards of five members apiece. The first looks after industrial art. The second attends to the entertainment of strangers, taking care of them, s und or sick, and in the event of their death, burying them and sending their property to their relative" The third board registered births and deaths; the fourth, fifth and sixth had supervision of things

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commercial. Military affairs were as closely organized, there were Boards of Infantry, Cavalry, War Chariots, Elephants, Navy, and Bullock Transport. And behind all these stood Chandragupta himself, the superman, ruthless and terrifically efficient; and Chanakya his Macchiavellian minister: a combination to hurry the world into greatness. And so indeed they did.

Under Asoka, Chandragupta's grandson, the age culminated. H P. Blavatsky says positively that he was born into Buddhism; this is not the general view; but one finds nothing in his edicts, really, to contradict it. His father Bindusara, of whom we know nothing, may have been a Buddhist. But it would appear that Asoka in his youth was the most capable, and also the most violent and passionate of Bindusara's sons. During his father's lifetime, he held one of the great vice-royalties into which the empire was divided; he succeeded to the throne in 271. His domains at that time included all Aryavarta, with Baluchistan, and as much of Afghanistan as lies south of the Hindoo Koosh; and how much of the Deccan it is difficult to determine. Nine years later he extended this realm still further, by the conquest of the Kalingas, whose country lay along the coast northward from Madras. At the end of that war he was master of all India north of a line drawn from Pondicherry to Cannanore in the south; while the tip of the Deccan and Ceylon lay at least within his sphere of influence.

He was easily the strongest monarch of his day. In China—between which country and India there was no communication, they had not discovered each other, or they had lost sight of each other for ages—an old order was breaking to pieces, and all was weakness and decay. In the West, Greek civilization was in decadence, with

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the successors of Alexander engaged in profitless squabbles. Rome, a power only in Italy, was about to begin her long struggle with Carthage ; overseas nobody minded her. The Crest-Wave was in India, the strongest power and most vigorous civilization, so far as we can tell, in the world, and at the head of India stood this Chakravartin, victorious Asoka, flushed with conquest, and a whole world tempting him out to conquer.—

He never went to war again. For twenty-nine years after that conquest of the Kalingas, until his death in 233, he reigned it in unbroken peace. H left his heart to posterity in many edicts and inscriptions cut on rocks and pillars; thirty-five of these remain, or have so far been discovered and read.

No sovereign so mighty in compassion is recorded in history as having reigned, as this Asoka. He was the most unsectarian of men. Buddhism, as it came to him, and as he left it, was not a sect, but a living spiritual movement.

He never ceased to protect the holy men of Brahminism. Edict after edict exhorts his people to honor them. He preached the Good Law; he could not insist too often that different men would have different conceptions as to this *Dharma*. Each, then, must follow his own conception, and utterly respect his neighbours'. The Good Law, the Doctrine of the Buddhas, was universal; because the objective of all religions was the conquest of the passions and of self. All religions must manifest on this plane as right action and life; and that was the evangel he proclaimed to the world. There was no such sharp antagonism of sects and creeds.

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He was a practical man; intensely so; and he showed that a Chakravartin could tread the Path of the Buddhas as well as a wandering monk. One can imagine no Tolstoyan playing at peasant in him. His business in life was momentous. "I am never satisfied with my exertions and my dispatch of business," he says :—

"Work I must for the public benefit—and the root of the matter is in exertion and dispatch of business, than which nothing is more efficacious for the public welfare. And for what end do I toil? For no other end than that I may discharge my debt to animate beings."

And again:—

"Devanampiya Piadasi desires that in all places men of all religions may abide, for they all desire purity of mind and mastery over the senses."

Well; for nine and twenty years he held that vast empire warless; even though it included within its boundaries many restless and savage tribes. Certainly only the greatest, strongest, and wisest of rulers could do that; it has not been done since (though Akbar came near it.) We know nothing as to how literature may have been enriched; some think that the great epics may have come from this time. If so, it would only have been recensions of them, I imagine. But in art and architecture his reign was everything. He built splendid cities, and strewed the land with wonderful buildings and monoliths. Patna, the capital, in Megasthenes' time nine miles long by one and a half wide, and built of wood, he rebuilt in stone with walls intricately sculptured. Education was very wide spread or universal. His edicts are sermons preached to the masses; simple ethical teachings touching on all points necessary to right living. He had them carved on rock, and set them up by the roadsides and

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in all much-frequented places, where the masses could read them; and this proves that the masses could read. They are all vibrant with his tender care, not alone for his human subjects, but for all sentient beings. "Work I must . . that I may discharge my debt to all things animate." And how he did work!—without one private moment in the day or night, as his decrees show, in which he should be undisturbed by the calls of those who needed help. He specifies; he particularizes; there was no moment to be considered private, or his personal own.

And even then he was not content. There were foreign lands; and those, too, were entitled to his care. I said that the southern tip of India, with Ceylon, were within his sphere of influence: his sphere of influence was much wider than that, however. Saying that a king's sphere of influence is wherever he can get his will done, Asoka's extended westward over the whole Greek world. Here was a king whose will was benevolence; who sought no rights but the right to do good; whose politics were the service of mankind:—it is a sign of the Brotherhood of Man, that his writ ran, as you may say—the writ of his great compassion,—to eh Mediterranean shore :—

"Everywhere in the dominions Devanampiya Piadasi, and likewise in the neighbouring realms, such as those of the Chola, Pandya, Satiyaputra and Keralaputra, in Ceylon, in the dominions of the Greek king Antiochus, and in those of the other kings subordinate to that Antiochus—everywhere, on behalf of His Majesty, have two kinds of hospitals been founded; hospitals for men, and hospitals for beasts. Healing herbs, medicinal for man and medicinal for beasts, wherever they were

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lacking, have been imported and planted. On the roads, trees have been planted, and wells have been dug for the use of men and beasts."

—And everywhere, in all those foreign realms he had his missionaries preaching the Good Law. And some of these came to Palestine, and founded there for him an order at Nazareth called the Essenes; in which some century or two latter, a man rose to teach the Good Law—by name, Jesus of Nazareth.—Now consider the prestige, the moral influence, of a king who might keep his agents, unmolested, carrying out his will, right across Asia, in Syria, Greece, Macedonia, and Egypt; the king of a great, free, and mighty people, who, if he had cared to, might have marched out world-conquering; but who preferred that his conquests should be the conquests of duty. Devanampiya Piadasi: the Gracious of Mien, the Beloved of the Gods: an Adept King like them of old time, strayed somehow into the scope and vision of history.

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NOTES.

The Reforms Act and the Intelligentesia of India.

A HISTORIC FAILURE.

The Montagu Chelmsford Reforms have now been translated into an Act of Parliament which has received the Royal Assent. All responsible leaders of the people have heartily thanked Mr. Montagu for his labours on behalf of the Indian people and have promised to co-operate with His Imperial Majesty's Indian Officers to make the new regime a success. There is no doubt that the reforms are a decided improvement upon existing condition inspite of the fact that the element of responsibility has been consciously and deliberately held back so far as the Government of India is concerned. The Act places India on the road to responsible Government and if the people work it in the right spirit, the next decade may witness the establishment of full responsible Government in the provinces and the beginnings thereof in the Central Government. Sound commonsense and practical wisdom demand that we should now suspend agitation for further concessions for a time, set our house in order, devise ways and means for the successful working and proper utilization of what we have got with a view to the gaining of what we have still to obtain. The working of self-governing institutions requires the exercise of constructive statesmanship, creative intellect, sympathetic imagination, and of the power of putting ourselves into other people's skin, in short our leaders must learn to guide public opinion along healthy channels. We are afraid most of our leaders lack this capacity. It is not their fault. Whoever is deprived of opportunities of exercising formative powers and is impelled to remain in perpetual opposition to throse in perpetual possession of opportunities for initiative

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develops the habit of merely destructive cri icism and irresponsible hole-picking and is liable to become a barometer recording the amount of electrical pressure and a thermometer registering the rate of the popular pulse rather than a guide to the formation of sound judgment. There are Indian leaders who though eminently fitted to organise the forces of discontent and secure their effective expression have yet to learn the art of leading public opinion instead of following it and even then retaining their popularity. Some of the harangues at the Amritsar Congress conceived in bad taste and couched in vituperative and scurrilous language which elicited tremendous applause from the House clearly proved to the satisfaction of all discerning minds that, under changed conditions, young India required a new set of leaders if it was to succeed in the arduous task before it. Mahatma Gandhi, the one practical idealist of modern times, the one saint in the world who can spiritualise politics without acquiring any contamination himself, the one man who can be, as occasion demands, the most formidable antagonist and the most redoubtable ally of the bureaucracy, the one leader who retains his fair-mindedness amidst gravest provocation, and Pandit Malviya the selfless statesman who values his conscience above his love of popularity, did no doubt, act as restraining forces and thus saved the Congress from blunders into which the mob leaders would fain have precipitated it. There were impatient young leaders with lot of enthusiasm retained at the expense of sound judgment who would not thank Mr. Montagu or grasp the hand of fellowship generously extended by His Majesty and pleaded in the name of consistency—that holigoblin of little minds—that because Indian opinion had pronounced the outlines of the Reforms Bill unsatisfactory and inadequate, it should not accept the

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Act and respond to the Royal appeal for co-operation blissfully oblivious of the fact that much water had flowed under the Ganges bridge since that time and that the Bill had emerged from the Joint Committee considerably improved and shorn of many, though not of all, of its objectionable features and that an Act of Parliament which was a settled fact, for a time at least, deserved to be received in a different attitude from that in which an outline Bill placed before the public for criticism could be discussed. The triumph of responsible leadership over mob-haranguing and coarse flattery of the multitude was fully demonstrated at the historic session of the Congress at Amritsar. Mr. Tilak on the issue of the gracious proclamation of His Majesty the King had wired to Mr. Montagu thanking him and promising responsive co-operation. When he reached Amritsar he found, to his dismay, that his party that had always followed him faithfully in denouncing the bureaucracy and the Moderates did not understand him now that he had shown a disposition to assume the *role* of a responsible guide on the eve of the introduction of responsible Government. Mr. Tilak had a great opportunity. The average mind respects strength of will in a leader especially when it acts as a powerful restraining force on its own ardour though for a moment it cannot applaud it. A real leader of the people, as distinguished from a mere interpreter of the popular trend of mind, gains the affection of his followers by resisting their wild wishes and giving them a proper and sound lead even at the risk of unpopularity. Mr. Tilak had this opportunity and lost it It is an open secret that if he had his way, Mr. Gandhi's original amendment would have been accepted by his party but the great Marahata patriot stood in mortal dread of Messrs Pal, J. L Banerji and Satyamurti who had gone about and spread the

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calumny that he had been playing into the hands of Besant and Malviya and at this supreme crisis failed to assert himself and for ever lost his hold upon the popular mind. His party had to come to a compromise with Mahatma Gandhi in the open Congress and this was due solely to the fact that Mr. Tilak, when face to face with 8,000 delegates, was realizing that if it came to a division his success was, by no means, a foregone conclusion. What an interesting revelation of popular psychology! The man who stood pledged to faithfully voice the inmost feelings and temper of the vast concourse was, at the psychologial moment, actually apprehensive that when the question was submitted to the arbitrament of votes, there was a fair chance that his masters would desert their faithful *mouthpiece* and follow their *master*—the man who had the courage to give them a bit of mind and to cast unpleasant truths in their teeth. The result was that Gandhi gained what he did not cater for and, Tilak lost precisely that for the sake of which he had surrendered his considered judgment. This lost opportunity will rank among historic failures in the history of our national evolution.

The New Ministers.

The new ministers have an arduous task before them. They will be entrusted with the management of departments of national activity the successful and progressive running of which will involve the cost of millions of rupees and call for the exercise of resourcefulness. If education has to be spread far and wide, money must be found for the opening of thousands of new schools. The ministers cannot effect retrenchments in the cost of the army, the navy, the police and the civil service for these departments, are sacosanct and cannot be touched. They will have to adopt economical methods if the country is to be saved

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from heavy taxation. The fetish of efficiency will, for once and all, have to be bowed out of the country. We do not need costly buildings for our primary schools. In a tropical climate our boys can, for the major part of the year, be taught under the shade of the Banyan tree and under the thatched roof during the rainy and winter seasons. Again costly apparatus imported from foreign la ds must give place to simple devices designed and manufactured locally. What is of still greater importance is the realization of the fact that literacy is a double-edged weapon which makes as often if not oftener for the pollution of the streams of national life as for the deepening and broadening thereof. The following pertinent observations by Herbert Spencer speak for themselves and hardly require any detailed comments.

> We have no evidence that education as commonly understood is a preventive of crime. Those perpetually reiterated newspaper paragraphs, in which the ratios of instructed to uninstructed convicts are so triumphantly stated, prove just nothing...So far, indeed, from proving that morality is increased by education, the facts prove, if anything, the reverse....It has been shown from Government returns that the number of juvenile offenders in the Metropolis has been steadily increasing every year since the institution of the Ragged School Union; and that whereas the number of criminals who cannot read and write has decreased from 24,856 (in 1844) to 22,958 (in 1848), or no less than 1,888 in that period—the number of those who can read and write imperfectly has increased from 33,337 to 36,229 or 2,892 in the same time. Another contributor to the series of articles on 'Labour and the Poor' from which the above statement is quoted remarks that the mining population (in the North) are exceedingly low in point of education and intelligence; and yet they contradict the theories generally entertained upon the connexion of ignorance with crime by presenting the least criminal section of the population of England. And speaking of the women

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employed in the iron works and collieries throughout South Wales, he says—'their ignorance is absolutely awful: yet the returns show in them a singular immunity from crime'... The fact is that scarcely any connexion exists between morality and the discipline of ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. Creeds pasted upon the mind, good principles learnt by rote, lessons in right or wrong, will not eradicate vicious propensities, though people in spite of their experience as parents and citizens persist in hoping they will. Intellect is not a power, but an instrument, not a thing which itself moves and works, but a thing which is moved and worked by forces behind it.

To say that men are ruled by reason is as irrational as to say that men are ruled by their eyes. Reason is an eye—the eye through which the desires see their way to gratification. And educating it only makes it a better eye—gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it....Probably some will urge that enlightening men enables them to discern the penalties which naturally attach to wrong doing, and in a certain sense this is true. But it is only superficially true. Though they may learn that the grosser crimes commonly bring retribution in one shape or other, they will not learn that the subtler ones do. Their sins will merely be made more Machiavellian. If, as Coleridge says, 'a knave is a fool with a circumbendibus, then by instructing the knave, you do but make the circumbendibus a wider one. Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest, and Napolean should have been just. It is indeed, strange that with the facts of daily life before them in the street, in the counting house, and in the family, thinking men should still expect education to cure crime.

"In India" says Mr. Pramatha Nath Bose in his thought-provoking book. '*Illusions of New India*' "Burma is easily the first in point of literacy both among males

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and females, there being 370 literate males *per mille*, and 61 literate females *per mille*. It also beats other provinces in point of crime, the number of criminals per 10,000 of population in 1912 being 87, while the same number in the educationally backward provinces, Bihar and Orissa, Assam and Central Provinces and Berar, is 19 and 23, respectively."

This being the case the mere spread of literacy, without regard to the genius of our civilization and the traditions of our race, may prove to be a curse instead of a blessing.

What is needed is the making of provision for the imparting of moral education on a religious basis, the building up of character, the formation of right habits and the teaching of useful arts and industries along with the spread of a knowledge of the three R's Extensive funds will have to be found for all this work—cheap management notwithstanding—and new sources of national income will have to be tapped. Another transferred subject is sanitation. The improvement of sanitation is the one crying need of India. The death-rate in our country is appalling. It can be arrested only by improved sanitation. This means more money. Hitherto our national leaders have been crying for the reduction of taxation but the reforms will not be a success unless the new ministers impose fresh taxation. India is admittedly one of the poorest countries upon earth. The proletariat cannot bear fresh financial burdens and yet, if their condition is to be improved, money must be found and the responsibility of finding it now rests upon the shoulders of the people's representatives. All fresh taxation involves unpopularity. Popularity has so far been the very breath of life in the case of most of our popular leaders

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Will they be able to face gusts of unpopularity when saddled with office? The rate of progress will necessarily be slow.

In our position of irresponsibility we have always credited the Govrnment with omnipotence and have, in many cases, rightlyattributed slowness to the dilatoriness of an unsympathetic foreign officialdom lacking imagination and a proper appreciation of the actualities of the situation. The foreign bureaucrat and the way in which he has muddled through and mismanaged national concerns has bred in us habitual mistrust of Government and strengthened the disposition—not always right—to regard the man in power as a person who would not do what he could. We have yet to realize that even a Government cannot do everything all at once and progress in actual practice is always slower than it ought to be in the eyes of the platform speaker and the armchair critic The habit of mind that we have acquired under an irresponsible regime cannot be shaken off in a day. Will our leaders advise their countrymen to be more patient with their own ministers and not to expect the impossible from them? This can only be done if they will rise above party. It must be frankly recognised that, for some time at least, the Governors will select ministers from the elected members belonging to the so-called "moderate" party while the bulk of the members of the new Legislative Assemblies will own allegiance to the party which has appropriated to itself he cognomen "nationalist." Will the "nationalist" majorities in the Assemblies accord support to their own counrymen the "moderate" ministers and be patient with them or will they wreck the reforms and ruin all chances of the sccess of this tremendous experiment by placing party above country and obstructing the ministers at

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every step? Here is another opportunity form Mr. Tilak and other "nationalist" leaders.

Will they tell their following that moderate leaders possess, in an eminent degree, the qualities of constructive statesmanship and are the only persons likely to become "ministers" during the transitional period and that they should be heartily supported by their "nationalist" countrymen and given a fair chance? Let us hope for the best. To revert to the question of new funds that will be required to work the reforms. Two propositions are, to our mind, self evident. One is that fresh taxation is inevitable and the other that the common people cannot bear fresh burdens and taxes on necessaries of life are out of the question. To our mind the only solution is the imposition of taxes upon the rich and the leisured and upon luxuries. Perhaps a modification of Permanent Settlement may also be necessary. This will antagonise vested interests and incur the wrath of the rich. The experience of the West shows that the rich are all powerful, can purchase organs of public opinion and have the power to manufacture public opinion to the detriment of the public interest. They know how to exploit greed and cupidity for the maintenance and promotion of their organised self-interest. They have so far supplied the sinews of war to the agitator. Will the nationalist leaders have the courage to shake off the domination of their patrons and side with the ministers in the interests of the country? Let us wait and watch.

The Future Work of the Congress.

This brings us to the all-important question of the future utility of the National Congress. It is clear as noon day that the work of formulating and placing before the Government our demands will now be done by the new Assemblies in which we are going to have

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elected majorities. The Congress will have to organise public opinion and appeal more to the people than to the Government. It ought to become a propagandist body whose main business it must be to educate the proletariat as to its new rights, duties and responsibilities. It must warn it of the tactics likely to be adopted by the plutocrats and to awaken it to a sense of its power so that the war between the classes and the masses may be warded off and if that be impossible may be so conducted that the inevitable defeat of the classes may be ensured. The Congress leaders must realize that in the future their primary function is not to be that of hostile critics of the Government but of friends of the people.

The Education of the Electorate.

Franchise has been conferred upon five millions of people many of whom are bound to be illiterate and there are to be direct elections. Zamindars who are under the thumb of local officials are bound to exercise their local influence and get returned. If our political leaders do not bestir themselves in time, there is a distinct danger that many of these not-ables will be returned to the new Legislative Assemblies and will reduce the elected majorities to a farce. We have this spectacle in the municipalities of the Punjab. There we have elected majorities but the electorates are coerced or bribed into electing local magnates. The result is that in our province, as a rule, the words Municipal Commissioner and toady are, or at least till recently were, convertible terms and public spirit and membership of the Town Council are as the poles asunder. The mere fact that there are to be elected majorities in Legislative Councils does not prove that they will consist of independent public-spirited men. Messrs Satyamurti and Bipin Chandra Pal are exhorting the people not to return the "moderates" but nobody is doing anything to fight the real danger

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which is the chance of reactionaries, the nominees of Lords of the Districts and local magnates who suck the blood of their tenants, getting into the reformed Councils and strengthening the forces of reaction. There is not a superabundance of public spirited men, men trained in the art of debate, men who understand the art of Government and the tactics of officials in the country. There is such a paucity of capable public men in India that when Messrs. Jinnah, Mazhar-ul Haq and Shukal resigned as a protest against the Black Act, fourth rate men were returned in their place. We were present at one of the debates in the Imperial Council and were shocked at the listlessness and lack of understanding of some new members When there is such deplorable lack of public spirit and high talent in the country, is it not suicidal and idiotic to oppose the return of leaders like the brilliant, large-hearted and self-sacrificing Pandit Shriniwas Shastri, the hero of a hundred platforms and master of dialectics Surendra Nath Banerji, the eminent venerable authority on economics applied to politics, Sir D. E. Wacha, the distinguished jurist Sir Rash Behari Ghose, the cultured literary purist Sir Narayana Chandavarkar, the shrewd journalist Mr. Chintamani who can hit so hard and score so cleverly, the clever dilectician Jinnah, the born propagandist and agitator Annie Besant and a host of others equally distinguished and pre-eminent? There is room in the new Councils not only for all the prominent "nationalists" and "moderates" but also for many of the smaller fry belonging to both camps. Why then these pettifogging, mean, unworthy and unpatriotic tactics! Would not Messrs Satyamurti and Pal be employing their time more profitably if they made a tour of the rural areas and roused the new electorates to their sense of duty? The supreme need of the hour is the spread of

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sound political information among the masses. In this work the two wings of the nationalist party can work shoulder to shoulder. It bleeds our heart to see that energy that ought to be expended in saving the country from the impending disaster—which we fully anticipate—is being frittered away in poisoning and polluting the sources of inspiration, in hurling lampoons and pasquinades against respected leaders, in attributing unworthy motives to veterans grown grey in the service of the motherland and in insulting and affronting men like Lord Sinha who has by his distinguished services to the country added lustre to his illustrious name which will be gratefully remembered by his countrymen when the passions of the hour have subsided and sanity is restored.

Franchise for Indian Women.

The question of franchise for Indian women is not a live issue in our country. Indian women who really care for votes are so few that we don't think their number exceeds 200 in the whole country. Even in countries where the percentage of educated women is large and women have the right of vote, they do not exercise it. Nature has delimited the sphere of woman. She is the queen of the household and has so much to do at home that she can hardly spare any time or energy for participation in the strenuous game of politics. Married women can do so only at the expense of the sound training of their children. Moreover woman's mission upon earth is pacific. She is the natural guardian of private and public morality. Her mission it is to adjudicate between rival claimants and to pacify rivalries which politics engenders. How can she fulfil her God-given destiny if she herself takes part in the actual scrimmage? Women will lose their influence as soon as they give up their natural role of inspirers of men and adopt the artificial one of men's rivals—a task for which they have neither

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time nor bodily vigour and intellectual equipment. Woman represents the passive and negative force in nature, man the active and positive force. If women will take to men's avocations, they will at best become funny imitations that will have lost femininity without acquiring masculinity. How can an *enciente* woman, who is guarding in her bosom a sacred treasure held in trust for the nation, take part in the exciting game of politics without jeopardising the interests of posterity? Any eugenist will tell our red-hot young extremists that an expectant, mother must, at all costs, be saved from excitement. She must live in a serene atmosphere. Then a woman who suckles her baby at the breast will poison it to death if she allows her mind to be unduly perturbed. This is the verdict of the science of medicine. In America politically-minded women generally do not marry, and if they sometimes do marry, they do not want to gratify their instinct for maternity and this is one of the causes of the alarming decline of birth rate. In England women outnumber men, thousands of women cannot get husbands and are compelled to earn their living. Men undersell them, and for the safeguarding of their economic rights, some of them have entered the arena of politics. Their number, however, is infinitesimally small. Only one woman has got into the House of Commons although millions have been enfranchised. These abnormal conditions, however, do not exist in India. In our country there are very few spinsters and leisured aristocratic ladies who scorn to be mothers to make politics their diversion. Even if the reformed Councils adopt legislation conferring franchise upon women, the issue will continue to be as dead as a nail for Indian housewives will never bother themselves about the vote. It is doubtful whether even all the Indian men who have been enfranchised will take this boon which is to be utilized in an outlandish manner seriously. The

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Congress adopts the resolution on Franchise for Women every year under the influence of the magnetic personality of the polished and highly cultured "Nightingale of India."

"The Vedic Magazine"

The *Vedic Magazine* has phœnix like risen from the ashes. It had its entharasia because the Editor was called upon to take upon himself onerous public duties the due discharge of which h rdly left him any time for literary pursuits. He has row been relieved of those duties He can now honestly promise his readers that he will more than make up for pas neglects. He will do his duty, let the readers do theirs. The du y of the readers it is to secure new subscribers. The cost of paper has increased The cost of printing is still on the increase. How can any periodical maintain its existence in these days if it is not extensively patronised by the reading public? We hope that our appeal will not fall upon deaf ears.

Modernmost Science and Ancientmost Culture.

The Arya Samaj stands for the revival in the 20th Century of the most ancient culture of the world, of the ageless wisdom bequeathed by the sages to humanity, of the teachings of eternal scriptures whose origin no man has been able to trace, of the primeval Divine Revelation which exacted unstinted homage and ungrudging allegiance from uncompromising rationalists like Kapila, physicists like Kanada, logicians like Gautama, jurists like Manu and Apasthamba, astronomers like Arya Bhata and a host of other intellectual giants to whom humanity owes a deep debt. Modern science started with a consciousness of omniscience and omnificence. Dazzled by its own brilliant achievements in certain

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spheres of investigation, it grew so conceited that it tried to usurp the regions consecrated to philosophy and sought to explain all in terms of matter and motion. This self-complaisance lasted for a time and science professed to have done away with all superstition in which term were included all doctrines the truth of which could not be tested in the laboratory, all legendary lore by which was meant truths arrived at by intuition and other methods beyond the reach of the scientist. The belief in a superintending and immanent Intelligence was declared foolish and Evolution professed to have explained all that only the hypothesis of a Supernatural Agency was believed to make explicit. This state of auto-intoxication continued for a time. It could not, in the very nature of things, last long. The dawn of the twentieth century witnessed the death agonies of this Omniscient conceit when rank Atheism gave place to the reverent agnosticism of Romanes, Tyndal, Huxley and Spencer. Now there is a stride forward and we are being taught positive religion in the name of science. Not only this but scientific men are demonstrating by experiment the truth of doctrines which the ancients learnt by a flash of inspiration. Dr. Bose acknowledges that all his investigations in the region of plant physiology and psychology were suggested by a few propositions dogmatically stated in ancient Sanskrit works. The *Times* of London states it as a special qualification of the eminent Calcutta physicist for the special line of research in which he is engaged that he combines the analytic methods of the occident with the intuition and inspiration characteristic of the Orient. In this note we shall take a commonplace ancientmost teaching and proceed to show that modern science is, by experiment and demonstration, arriving at results at which the sages arrived by intuition. In the Vedas there are numerous prayers in which the normal life of man is

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assumed to be one hundred years. In the Aryan Prayer Book there is the following Mantra from the Yajurveda (XXXVI, 24).

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्र मुच्चरत्। पश्येम शरदः शतंजीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥

"May we have divine vision for a hundred years, may we live for a hundred years, may our organs of hearing discharge their functions soundly for a hundred years, may our power of speech continue unimpaired for a hundred years, may we lead a life of freedom and self-dependence for a hundred years and even more."

This prayer clearly implies that not only is 100 years the normal span of human existence, but also that all the faculties of mind and body must continue unimpaired and usable till that time. The Veda Mantra does not contemplate an old man with sunken cheeks furrowed with wrinkles, a withered forehead marked with creases, bleared and blood-hot eyes, trembling hands, paralysed limbs, a back bent double and ears that could hear but imperfectly. To such an old man the epithet self-dependent would not apply. Lusty and vigorous old age seems to have been so common in ancient India, that the social legislation of antiquity laid down that, as a general rule, a Brahman could become a Sanyasi only at the age of 75. A Sanyasi was not expected to be a bundle of inanition and a lump of clod like the present day Sadhus. He was expected to wander about the country and preach the Dharma to prince and peasant. It was enjoined upon him that ordinarily he was not to stay at a place for more than three days. He was to lead a life of ceaseless activity and uninterrupted public usefulness. How could that be possible with a decayed frame held together only by clothes? How did the ancients attain such lusty longevity?

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In the first place by self-control, respiratory practices and asceticism. All these were practiced by a forest recluse before he could become a Sanyasi. The second method was the regulation of diet. In the Veda the importance of barley, barley-meal, milk, curds, butter-milk are fully recognised. In the Rigveda (152,2)* Indra is invoked as giver of kine and giver of barley. In IV, 24,6† heroic vigour is promised to him who fries barley In VI, 28, 5 cows are called Bhaga, Indra and Soma and in the next Mantra it is said that their milk fattens even the worn and wasted and makes the unlovely beautiful to look on. In X, 27,8,‡ barley is spoken of as the food of the pious. In the Atharva Veda (III, 12, 7)‖ we are told that in an ideal household there should be old men, young men and children and there should be pailfuls of curds. This shows how highly the use of curds and other preparations containing lactic acid is valued in the Veda.

The Satpath Brahman, the oldenmost commentary on the Yajurveda, in fact says that in so many words (I, 6, 3, 8). In that work it is declared that curds are spoken of as a satisfying article of diet. In the

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* दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ॥ (ऋ० १।५२।२)

"य इन्द्राय सुनवत्सोममद्य पचात्पक्तीरुतभृज्जाति धानाः । प्रतिमायो बबधानि हर्यन्तस्मिन्दधद्वृषणं शुष्ममिन्दः" ॥ (ऋ० ४।२४।६)

†गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्यभक्षः । इमाया गावः स जनास इन्द्र इच्छामीद्धृदामनसा चिदिन्द्रम् ॥ (ऋ०६।२८।५)

यूयं गावो मेदयथाकृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् । भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥ (ऋ० ६ । २८ । ६)

‡गावो यवं प्रयुता अर्यो अक्षन्ता अपश्यं सहगोपाश्चरन्तीः ! (ऋ० १० । २० । ८ ।)

‖आदमां (शालाम्).....आदघ्नः कलशौरगुः । (अथर्व० ३ । १२ । ७

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same Brahman (II, 4, 4, 2) why is spoken of as vital seed *i.e.*, the source of vigour and reproductive power.

Now when we take note of modern research on the subject, we find that it is establishing by experiment and demonstration almost everything set forth above. We have before us an English translation of Metchni Koff's well-known work "The Prolongation of Life." It discusses the question in all its bearings in the light of modernmost research. Regarding the normal duration of life he thus sums up the researches on the point.

> "Taking as his standard the local period of development of the body, Buffon came to the conclusion that the duration of life is six or seven times that of the period of growth. Man, for instance, he said, who takes 14 years to grow, can live 6 or 7 times that period, that is to say, 90 or hundred years. The horse, which reaches its full size in 4 years, can live 6 or 7 times that length of time, that is to say from 25 to 30 years. The stag takes 5 or 6 years to grow, and reckoned in the same way, its longevity should be 35 to 40 years. Flourens although supporting his principle, thought that Buffon had been inexact in calculating the period of growth In his opinion a better result can be obtained by taking the limit of growth as that age at which the epiphyses of the long bones unite with the bones themselves. Using such a mode of computation Flourens laid down that an animal lived 5 times the length of its period of growth. Man, for instance takes 20 years to grow, and he can live for 5 times that space, that is to say, 100 years, the camel takes 8 to grow, and lives 5 times as long, *i. e.*, 40 years, the horse, 5 to grow, and lives 25 years.

Some men have been known to have lived for even more than 100 years. Kentigem, the founder of the Cathedral of Glasgow, known by the name of St. Mungo, died at the age of 185, on January 5th 600. Another astonishing case of longevity is related from Hungry, where an agriculturist Pierre Zorty, born in 1539, died in 1724.

यद्ध्यवोचिनोतिमेति तस्माद्धि, अथ यदेनंशते नैव श्रयंस्तस्माच्छृतम्।
(शतपथ कां० १-६।३।७)

"रेतोवाजिनम्" ॥ (शतपथ कां० २।४।४।२१)

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The Hungarian records of the 18th Century contain other cases of death at ages between 147 and 172 years. Again it is an admitted fact that a man who lives according to the laws of health, which have been stated above by quotations from the Shastras and which modern science confirms, need not lose his vitality in what is now called old age and may be fully utilising his faculties at the time He need not be attacked by senile debility, Plato, Gœthe, Victor Hugo, Michæl Angelo, Titian and Fraz Hals produced some of their most important works when they had passed the age of 75. Dr. Mitchnikoff tells us that in most cases centenarians are notably healthy and of strong constitution. Now as to the methods of attaining longevity. In the first place it must be regarded as incontrovertibly true that asceticism, sobriety and simplicity prolong life and high living, luxurious habits and costly tastes reduce the span of existence. The less "civilized" a country, the larger the number of centenarians, it contains. In France, the centre of extravagance fashionable dissipation and luxurious ease, there was in 1836 one centenarian in about 220,000 inhabitants. In Eastern Europe the number is greater. In Greece, for instance, there is a centenarian for each set of 25,611 living persons, that is to say, proportionately nine times as many as in France. The longest-lived men in Europe have hailed from Hungry and Norway, two of the least "civilized" countries of that over-civilized and ill-fated continent. M. Chemin states that in Servia, Bulgaria and Rumania there were more than 5,000 centenarians living in 1896. "Although these figures appear to be exaggerated," wrote M. Chemin, "it is undoubtedly the case that the pure and keen air of the Balkans, and the pastoral or agricultural life of the natives, predisposes to old age" Says our author :—

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"The following are the precepts which Dr. Weber (himself over 83 years old) formulated : All the organs must be preserved in a condition of vigour. It is necessary to recognise and subdue any morbid tendencies whether these be hereditary or have been acquired during life. It is necessary to be moderate in food and drink, and in all other physical pleasures. The air should be pure in the dwelling and the vicinity. It is necessary to take exercise daily, whatever the weather. *In many cases the respiratory movements must be specially exercised*, and exercise on level ground and uphill should be taken..... on the other hand, the passions must be controlled and the nervous sensation of grief avoided. *Finally there must* be a resolute intention to preserve the health, to avoid alcohol and other stimulants as well as narcotics and soothing drugs."

If the dose of asceticism is augmented a little bit, this becomes the true description of a vanprasthi. Here Pranayam is recommended, only modera e sleep is permitted and the use of even tea and tobacco is tabooed. The control of passions is impossible without spiritual exercises of some sort and conscious exercise of moral and physical self-abnegation.

Now we come to the relationship between diet and longevity. M Oustalet, as quoted by our author, says that there is a "definite relation between diet and longevity. Fo the most part herbivorous animals live longer than carnivorous forms,....." This seems to be true enough for elephants and parrots are vegetarian and reach very great ages.

Dr. Mitchnikoff elaborates the theory that intestinal putrefaction shortens life. The experime ts performed by Dr. Belonwsky show that this putrefaction can be combated by the introduction into the organism of cultures of the lactic bacilli. Quantities of lactic

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microbes can be absorbed in the system by consuming in the uncooked condition substances such as soured milk, kephis, &c. The lactic acid replaces the acid of the stomach and has an antiseptic effect. Soured milk is the staple food of Bulgaria which contains a surprising number of centenarians. Butter milk also contains many lactic microbes. In 1904 it was reported in a newspaper that an old woman of Caucasus believed to be 180 years of age lived chiefly on barley bread and butter milk taken after the churning of the cream.

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The Gurukula Samachar.

Motto I—By force of *Brahmcharya* alone have sages conquered death—*The Veda*.

Motto II—The welfare of society and the justice of its arrangements are, at bottom, dependant on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

The Weather.

Winter is at its zenith. There is its characteristic bleakness all round. The trees are destitute of leaves and the hills and the plains are bare of vegetation. It is uncomfortably cold in the morning and in the evening. Sunshine is very cheerful and refreshing by day. On certain days, it remains foggy for several hours, the wind is piercingly cold, and the neighbouring hills are clad in dazzling fleecy white snow. The absolutely waterless channel of the recently mighty river in front of the Gurukula irresistibly brings home to the beholder the inexorable dominion of change over the world and the sad vicissitudes to which grandeur and glory are subject. But the weather has its redeeming features also. Moonlight, for example, is unapproachably clear and beautiful.

The Staff.

Pundit Shashi Bushan Vidyalankar who was working here as a Sankrit Teacher in the School department has been transferred to Gurukula Kurukshetra to work as Manager there. He is a man of steadiness of purpose

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and singleness of aim and there is every hope of his acquitting himself creditably in his new capacity. There has been a very valuable addition to the school staff in the person of Pundit Gaya Pershad. The Pundit is a past master of Hindi and his way of teaching is quite his own. It is quite refreshing tohear him singing and teaching his classes.

The Lands.

The general management of the premises and lands of the Gurukula is visibly looking up. A new well with a persian wheel has been constructed to irrigate the adjoining plots of land in the interests of improved cultivation. Another well has been sunk near the site of the temporary sheds for the anniversary for the benefit of the people that come to attend the Annual Jalsa.

The gradens are becoming more and more productive. They yield an abundance of vegetables and fruits. The Brahmachaaies shou'd come in for a share of the credit for this improved state of affairs.

The Professor's Quarters.

The melancholy traces of the devastating conflagration are being gradually obliterated. The burnt houses are being built anew. The quadrangle is once more resuming its old imposing look. The Gurukula has reason to be thankful to the munificence of the public towards the fund or re-erecting the houses. Further aid is cordially solicited and will be most thankfully received.

The Sahitya Parishad.

Under the auspices of the *Sahitya Parishad* a meeting was heldin imitation of the British Parliament. The College students divided themselves into two parties. The leader of one of the parties acted as the Prime Minister and formed his own ministry. The leader of the other party was the leader of the opposition. The rest of the College students formed the House of Commons and belonged to either of the parties. The principal acted as the Speaker. The Prime

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Minister introduced a bill prohibiting cow-killing and the use of alcoholic drinks. Speeches were made for and against the bill. For oration, delivery, force, animation, persuasiveness, preparation and the method of presenting things the speeches were simply excellent.

The Sahitya Sanjivni.

The anniversary of the *Sahitya Sanjivni* was celebrated on the 5th January 1920. Speeches were delivered and a *Sahbhoj* was given.

In the evening a hockey match was arranged At night a competition in original Hindi versification was held.

The Lohri.

The Lohri was celebrated with great enthusiasm. A huge fire was kindled. *Reories* were distributed among the Brahmachirs. A big Havan was performed. It was a pleasant function.

The examinations.

The mid-term examinations are over, The school department is improving in eveay way on account of the unremitting exertions of M. Gopal B.A. The system of monthly examinations has been introduced in the school. This has exercised a very healthy influence, in as much as it has given the students an opportunity to revise their courses again and again.

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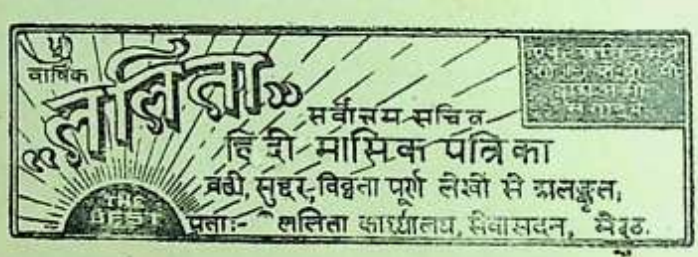

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